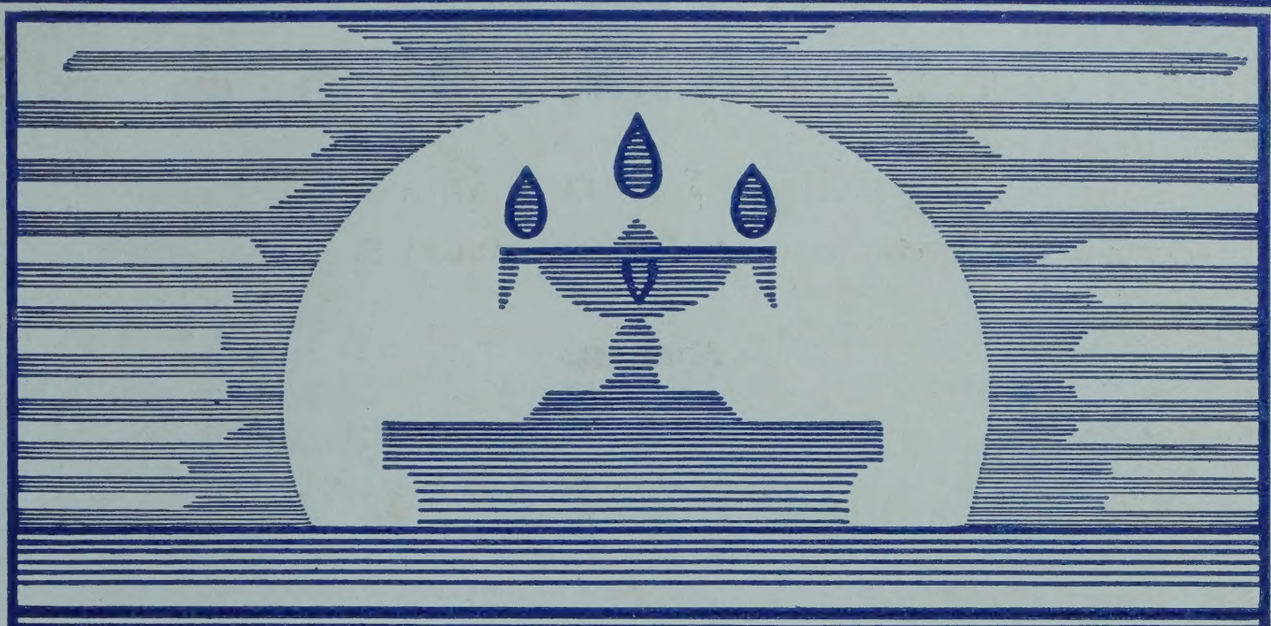

The ARYAN PATH

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ORGAN OF THE INDIAN INSTITUTE OF WORLD CULTURE

Editor: SOPHIA WADIA

Assistant Editor: RAMESHCHANDRA SIRKAR

ADDRESSES

Editorial Office:	"THEOSOPHY HALL" 40, New Marine Lines Bombay 1
Managerial Office:	No. 1/1, Bugle Rock Road Basavangudi Bangalore 4
London Office:	62, Queen's Gardens London, W. 2
Indian Institute of World Culture	No. 6, Shri B. P. Wadia Road Basavangudi Bangalore 4

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXXIII JANUARY 1962 No. 1

THE POWER OF PHILOSOPHY

[WE reprint this editorial from THE ARYAN PATH for February 1940.—ED.]

LIFE is essentially synthetic and therefore no problem can be solved if it is isolated and viewed as a unique phenomenon. The consideration of particulars must play its part in the study of any one aspect of Nature or of man, but we must not lose sight of universals. Men of science are suffering today from over-specialization, the dangers of which are beginning to be recognized. We have fallen into the dire heresy of separateness to the extent of dividing every department of life from Life itself and in so doing we have disintegrated our own consciousness.

A specialist in any field of human endeavour is apt to narrow his vision in his attempt to focus it exclusively on one sphere. "I am interested only in politics," says the politician. "I do not read philosophy or even fiction unless it brings in some political issue."

This attitude is all too prevalent among politicians and party leaders. But the man imprisoned in the narrow groove of politics has neither breadth of vision nor depth of insight. Like an engine confined to its special track his consciousness travels backwards and forwards on the same line, exercising itself only along that limited route. Inevitably his vision becomes short-sighted and superficial and ultimately he fails in his very aim as a politician.

What is the remedy? In the words of a great emperor who cannot be accused of having lived in the ivory-tower of his utopian idealism:—

> Constantly regard the universe as one living being having one substance and one soul; observe how all things act with one movement; and how all things are the co-operating cause of all things which exist; observe too the continuous spinning of the thread and the contexture of the web.

Thus Marcus Aurelius Antoninus, whose advice politicians and

social reformers would do well to heed. The Universe is one living being; all substance is one; all energy is one. This identity of Spirit and Matter, the two inseparable aspects of the One Life, makes all beings and creatures, all forms and phenomena related to each other. Similarly the law of causation, under which every effect springs from its legitimate root, operates everywhere, drawing a living pattern to which each aspect of life contributes.

True philosophy does not divorce metaphysical study from active work. Metaphysics may not seem directly related to political activity, and may appear to the politician abstract and remote, yet metaphysics alone can give him the necessary detachment to judge impartially and can bring to him the light of universal principles to evaluate particular problems.

How can a man without calmness see clearly? And how can the politician retain calmness, if, plunged in the heat of the battle, he fails to withdraw into the cool realm of true philosophy?

The man of action more than any other needs to retire daily from the field of battle for quiet meditation. Such meditation, away from his action-problems, will enable him to gather the forces of thought, will and imagination which are essential for the successful achievement of his ends.

Each one, no matter what his field of active endeavour, no matter what his job in life, if he would be *really practical* should practise meditation. Every morning he should determine the righteousness of his motives and seek inner direction ere plunging into the routine of his duties, lest in the fever and the hurry of objective life he forget his true direction and injure his public work.

Especially is this essential for the politician and the public leader, whose blood is apt to become heated and to run too fast!

The need for philosophy in cultivating coolness and tranquillity of mind and feelings was well recognized by our ancient forefathers. Hence old legislative codes such as *Manava-Dharma-Shastra* begin with details of cosmology, to the puzzlement of modern readers! But the ancient lawgivers and social reformers were true practical philosophers who aimed at the building of a State and a social order in conformity with the Unity and the Harmony of Nature.

Such great men as Confucius in China and Plato in Greece set model lessons for legislators and administrators, as food for daily meditation. Our modern political leaders, viceroys and governors and ministers and our civil servants as well, all need to go back to the ancient principle of

finding moral and spiritual nourishment in the practice of contemplation.

Let them not merely read but study such books as C. Rajagopalachari's selections from *The Second Book of Kural,* the old Tamil Code for Princes, Statesmen and Men of Affairs, and reflect upon such practical aphorisms as this:—

> There is no bigger fool than the man who has studied and acquired much knowledge and also preaches to others, but who does not govern himself. (Chapter 84)

And again:—

> To seek to further the welfare of the State by enriching it through fraud and falsehood is like storing water in an unburnt mud pot and hoping to preserve it. (Chapter 66)

And again:—

> Avoid at all times action that is not in accordance with moral law. . . . Success achieved without minding the prohibitions of the moral law brings grief in the wake of achievement. (Chapter 66)
>
> Efficiency essentially consists in strength of mind; other things come thereafter. (Chapter 67)

Or again, let them consider Confucius's definition of government:—

> Government is rectification. When the ruler does right, all men will imitate his self-control.

And remember these other precepts which the wise Confucius gave:—

> When right principles prevail in the empire, there will be no controversies among the common people.
>
> To centralize wealth is to disperse the people; to distribute wealth is to collect the people.

Most educated politicians have at least read once translations of these ancient works, but such books need to be made daily companions. They provide the moral and philosophical basis needed for successful and righteous politico-social reforms in exactly the same way as the old law-codes provide the model for new legislation.

Let us not despise the ancients. Let rather their wisdom inspire us to combine study of philosophy and practice of meditation with skill in action and devotion to work.

SHANKARACHARYA

HIS LIFE AND TEACHINGS

[**Shri K. Guru Dutt, I.A.S. (Retd.),** is an old and esteemed friend. He has long been a student of the Indian traditions in philosophy and he has written of some of them in comparison with Existentialism. In this essay he writes reverently and appreciatively of the work of the great Acharya, which he describes as "a mighty synthesis." The purity and power of Shankaracharya's contribution are an important part of the vital philosophical basis of Indian culture.—ED.]

"HE SHINES like one of the fixed stars in India's literary firmament, but no telescope can discover any appreciable diameter; his name is a *point* of light, but we can detect therein nothing that belongs to our earth or material existence." These words of Cowell regarding Udayana, the great Nyaya philosopher, might well be applied to all the classical thinkers of India, not excluding Shankara; for apart from legend and tradition almost nothing is known about the authentic facts of his early life. This indifference to the accidents of personal existence is so characteristic of the Indian mind that it furnishes the key to the fascination which Shankara's doctrine of *Māyā* has exercised over it through the centuries.

It is believed that Shankara was born about the year 788 A.D., in a family of Nambudiri Brahmins at Kalati near Alwaye in Kerala. While he was still a child, his father Shivaguru passed away. Even in his tender years, this unusually precocious boy felt the call of renunciation. His mother, Aryamba, was naturally unwilling that her only son should relinquish the world at so early an age. But he contrived to obtain her consent by a subterfuge after promising to return in due course to perform her obsequies, a pledge which he redeemed, although it was not strictly in keeping with the conventions of ascetic practice. In his quest for a Guru the young *sanyāsi* met, on the banks of the sacred Narmada, Govinda Bhagavatpada, disciple of the renowned Advaita pioneer Gaudapadacharya. The story goes that at his very first meeting with his Guru, on being questioned regarding his identity, Shankara replied in a poem of ten verses (the well-known *Dashashlokī*) describing the Self as pure consciousness, untainted by limitations of any sort. This suggests that Shankara had already attained full realization, and that his having recourse to a teacher was only a formality.

On the completion of the period of discipleship, Shankara went to Banaras. His reputation had preceded him. There, Padmapada and

other staunch disciples gathered round him. Philosophic controversy was the order of the day; Shankara entered into it with zest, and defeated all his adversaries, silencing rival doctrines like the atheism of the Bauddhas, the rampant ritualism of the Mimamsakas, and the logic-chopping of the Naiyayikas, to mention only the principal ones. He then travelled over the length and breadth of India, consolidating his victories. He wrote a number of works which have become canonical for the Advaita school of thought. He reorganized the orders of *sanyāsis* and founded *Maths* which provided for the regular succession of spiritual teachers and served as nuclei for the growth of the newly rejuvenated Hinduism. All this he accomplished within the span of a few brief years, for he passed away at the age of thirty-two in the prime of early manhood. The magnitude of his achievement is so striking that he is popularly believed to have been an incarnation of Lord Shiva himself. It may be mentioned here that there is another account which makes out that Shankara lived to the age of fifty-three and ended his days peacefully at Kanchi. According to this version, which hardly commands credence, he was born at Chidambaram of a different parentage.

Among the traditional biographies of Shankara, the best known is the *Shankara Digvijaya,* attributed to Madhava (Vidyaranya). It is comprehensive, but taxes our faith. Madhava was as far removed from Shankara at one end as he is from us at the other. The work abounds in myth and legend. It is not so much the presence of the supernatural element that provokes our incredulity as the disregard of historical facts capable of exact verification. Thus we find that Kumarila (probably sixth or seventh century), Shri Harsha and Udayana (tenth century), and Shrikantha (eleventh century if not later) are mentioned in one connection or another as contemporaneous with Shankara. This would make each decade of Shankara's life equivalent to a century.

Some of the miraculous episodes included in the work may be amenable to allegorical interpretation. Such for instance is the story that he obtained his mother's consent to his taking up *sanyāsa* by crying out that his foot had been seized by a crocodile while bathing in a river and that he was asking for the permission as a last favour. It is well known that it is usual to compare *Samsāra* (the world and its life) to a crocodile which holds the individual in its grip. The meeting with Lord Shiva at Banaras is capable of similar explanation. Shiva had taken up the form of a Chandala (one of an untouchable caste) in order to test Shankara's degree of realization. Then there is the dispute with Vyasa himself, which ended only after Padmapada intervened and pointed out

that it was unseemly for the incarnations of Shiva and Vishnu to quarrel with each other. The story goes on to say that the authoritativeness of Shankara as a commentator was acknowledged by Vyasa the author of the *Brahma-sūtras*, so that Shankara could now go forth with full confidence to establish his system.

A story which looms large in the Shankara chronicles is the encounter with Mandana Mishra, brother-in-law of the great Kumarila, and himself a champion of ritualism. It is said that Mandana was defeated in argument and, according to the wager, became a *sanyāsi* under the name of Sureshvara and succeeded to the pontificate of the principal *Math* founded by Shankara at Sringeri (some hold, at Kanchi). Modern scholarship tends to discount the episode on the whole. It is now fairly well settled that Sureshvara's name as a householder was Vishvarupa Acharya, and that there was another Mandana Mishra, probably a senior contemporary of Shankara and an Advaitin, whose thought had considerable influence on Vachaspati Mishra and others of later times. A study of this Mandana's *Brahmasiddhi* (a work which has only recently come to light) shows that there is no sufficient justification for identifying its author with Sureshvara, the author of *Brihadāraṇyaka-upaniṣad-bhāṣya-vārtika* and *Naiṣkarmyasiddhi*.

It is said that Mandana's wife Bharati was an incarnation of the goddess Saraswati, and that after her husband's defeat she challenged Shankara to a discussion, in the course of which she questioned his omniscience and taunted him with lack of knowledge of the amatory art. Thereupon, Shankara performed a *parakāyapraveśa,* entered into the body of King Amaru, who had just died, and gained the necessary experience, which he is said to have recorded in a poem known as *Amaru-shataka*. Bharati was placated, and consented to follow Shankara to Sringeri, where she was installed as the goddess Sharada. It is difficult for the sophisticated modern mind to take such stories literally, however much they might have appealed to our ancestors. Their total deletion from any narratives of Shankara's life would not in our eyes detract in the least from his actual achievement, which is a miracle far more significant than any of the marvels attributed to him by pious fancy.

Shankara's entire work may be described as a mighty *samanvaya* (synthesis) in which the apparently conflicting claims of *Pravritti* and *Nivritti,* of *Karma, Bhakti* and *Jñāna,* are harmonized, each getting its own appropriate recognition. To this end Shankara devotes all the re-

sources of a master intellect, reinforced by the insight derived from personal realization. If the final inevitable stress is on *Jñāna,* that is only because of the consensus (*eka-vākyatā*) of the *Shrutis* on this point. In firmly establishing Advaita, he also instilled into the followers of the Ganapatya, Shaiva and other faiths the feeling that the *Paramātman* whom they had all to worship was one: he gave the quietus to their internal squabbles and created unity. This is otherwise illustrated in many ways. Himself a southerner, he took a northerner as his own Guru, merging the distinction between Dravida and Gauda.

Above all, he revived the ideal and institution of *sanyāsa,* although according to the *Smritis* it was out of place during Kali Yuga. It would be difficult to exaggerate the importance of this measure in the maintenance of the Vaidic Dharma and its culmination, the Advaita Vedanta philosophy. The resuscitation of a spiritual ideal which had fallen into desuetude also suggests that

> although universal spiritual truths (*Sāmānya Dharmatattva*) may remain the same for ever, it is permissible to alter the methods of Dharma (*Dharma Vidhi*) in accordance with time, place and circumstances.

Coming to Shankara's writings, it is seen that actually over 408 works are attributed to him, comprising about 58 commentaries, big and small, 125 independent small treatises (known as *prakaraṇas*) and 225 *stotras.* Comparative scholarship has been busy sorting out the genuine ones from the spurious, for, undoubtedly, not all of them are authentic. The findings vary, and are of course largely conjectural. According to Dr. Belvalkar, out of this huge number only 24 can be accepted as genuine beyond doubt. They are: the commentaries on the *Brahma-sūtras,* the *Bhagavad-Gītā* and on nine Upaniṣads; five *prakaraṇas* including *Atmabodha, Aparokṣānubhūti, Upadeśa-sāhasrī* (the metrical, not the prose part), *Panchīkaraṇa-prakriyā* and the *Śataślokī*; and eight *stotras* which include the *Dashashloki* already referred to, the celebrated *Dakshināmūrti Stotra,* and the popular *Bhaja Govindam.* It may be mentioned that among the commentaries on the major Upaniṣads, that on the *Māṇḍūkya* is held to be doubtful.

The fundaments of Shankara's teachings are to be sought in the monumental commentaries on the Upaniṣads, the *Bhagavad-Gītā,* and the *Brahma-Sūtras,* commonly regarded together as the basic trio, the *Prasthānatraya.* They have been the subject of elaborate exegesis at the hands of innumerable later commentators down to the present day, as also of criticism by the followers of other schools. It is of interest to

note that even the greatest among Indian thinkers have preferred to present their most original thought in the guise of commentaries on the works of older sages rather than as their own contribution. Kulluka Bhatta, the celebrated commentator on Manu, draws pointed attention to this national characteristic (on *Manu,* I. 4); *Prāyeṇa āchāryāṇām iyam shailī yat svābhiprāyam api paropadesham iva varṇayanti.* They prized the continuity of scholarly tradition far more than personal fame.

As Max Müller has observed, Shankara's *Bhāshya* on the *Brahma-sūtra* is no mere commentary but the first systematic statement of the real body of doctrine, to which the *Sūtras* themselves form only a useful index. To say that Shankara presents here an independent system which is yet entirely dependent on the Upaniṣads may sound paradoxical, but is perfectly true. The somewhat disjointed utterances of the Upaniṣads are reconciled with the most extraordinary ingenuity and perseverance. The brilliance of the style, which has no equal in the whole range of Sanskrit literature, is matched by the clarity and coherence of the reasoning. At the same time, Shankara is vigilant to guard against abuse whether of reasoning or of metaphor.

Shankara's doctrine hinges on the crucial concept of *avidyā.* In the famous Introduction to the commentary on the *Brahma-sūtras* (commonly known as the *Adhyāsa-bhāshya*), Shankara, after a careful analysis of the ideas of "subject" and "object," makes out the all-too-human tendency towards transference of the attribute of one thing to another to be the root cause of all trouble. This transference or superimposition is technically termed *adhyāsa,* which is defined as *Atasmin tad buddhiḥ* — taking a thing for what it is not. *Adhyāsa* and *avidyā* are synonymous. *Avidyā* may present itself under three guises: lack of cognition, doubt or wrong cognition. In any case its essential nature is comparable to darkness. It is dispelled only by the light of right discrimination: *Viveka prakāsha bhāve tad-abhāvāt.* There is no other means whatever. No special effort need be made for the acquisition of *Jñāna*: *Tasmād jñāne yatno na kartavyaḥ*; but only for discriminating the Self from the not-Self: *kim tu anātmani ātmabuddhi nivrittau eva.* For the Self is not something which is unknown to anyone whosoever: *Na hi Ātmā nāma kasyachid aprasiddhaḥ. Avidyā* can be removed, but cannot be explained; it is *anirvachanīya.* To know what *avidyā* is is impossible, nay, self-contradictory: like trying to see darkness with the help of a torch.

The supreme realization or release (*Moksha*) is simultaneous with the removal of *avidyā.* Then all distinctions melt away. The *Ātman* is experienced as one with *Paramātman* or *Brahman.* The world and its

limitations are seen for what they are: phenomenal (*mithyā*), a category distinct both from the true and the false. Brahman alone is true; all other experience is transient and *mithyā*. The former alone is *paramārtha*; all the rest is *vyavahāra,* not excluding even the utterances and injunctions of the *Shastras*. Shankara says, not that the world is illusory, but that it is only phenomenon. Hostile critics, either wilfully or through inability to appreciate the distinction, have sometimes dubbed Shankara a camouflaged Buddhist (*Pracchanna Bauddha*). That is a basic misunderstanding.

The means for dispelling *avidyā* are twofold: pondering on the words of the *Shruti* (Vedanta) and bringing the meaning into line with common experience, especially that involved in the *avasthātraya*: the identity of the Self in the waking, dreaming and deep sleep conditions. Unlike some other Acharyas, Shankara does not claim that *Shruti* can over-ride reason. He declares that even if a hundred *Shrutis* should assert that fire is cold or dark, it will not give them any validity (*prāmāṇya*). *Shruti* is really the ultimate *pramāṇa,* its rôle being not to contradict but to fulfil the others. Thus Shankara reconciles the demands of reason and revelation.

Shankara's doctrine has a validity for all time. But it has a peculiar relevance today when the world, always a whirlpool of blind activity, has assumed a shape more frightful than ever before. If anyone should seek release from it, Shankara's message will make its immediate appeal to him. It is not meant for any others. For those who have reverently prepared themselves, it will prove an immediate refuge (*ashrama*), as well as an entrance into that ineffable bliss (*Ananda*) which is all that language can predicate of a Reality (*Sat*) whose nature is Consciousness (*Chit*): *Sachchidānanda*!

K. Guru Dutt

THE TWO ANGELS

Two angels, black and white,
Within me war
As day with night;
Scarred battlefield, I know
Their hate's fierce heat,
I feel each throe
Of their tremendous strife
As back and forth
They fight for life.

Herbert Bluen

SOME THOUGHTS FROM SALISBURY, SOUTHERN RHODESIA

[**Professor Philip Leon** was Professor of Classics at the University of Leicester during 1954-60. He is the author of *The Ethics of Power, The Philosophy of Courage, Plato, Body, Mind and Spirit,* and *The Professors*; in 1957 he translated *Gandhi to Vinoba*; and he has contributed to various learned journals and lectured on the B.B.C.

He is now at the University College of Rhodesia and Nyasaland, and in this article puts forward some suggestive thoughts about the next step for human evolution, which he sees as likely to come about through an actual uniting of the various racial strains and through "the 'accidental' convergence of isolated external events so as to support and make fruitful beyond all anticipation certain internal events — those which constitute the seeking and willing to do God's will."—ED.]

I AM PARTICULARLY GLAD to have the opportunity of writing this article for THE ARYAN PATH, for two reasons. The first is that the opportunity is none of my seeking or devising: as far as I am concerned, it is an accident, but I have a "hunch" that the universe is built by and on "accidents," accidents of a certain kind, rather than anything that resembles planning. The second reason is that while thinking out what to write I saw that this opportunity is precisely the one that I should have sought and devised: it is in India rather than anywhere else that these thoughts which I have to give are most likely to find an echo and bear fruit, and, as I hope will appear later, there may be a particular appositeness in their coming to India from Africa.

For a near-sighted view Salisbury is the scene of immense and ludicrous triviality. From correspondence in the Press and many conversations it would appear that the precious civilization which "Europeans" (these include thousands who have never seen Europe) have to save resides in the public bath and public lavatory, the latter in particular being its holy of holies, to defend which from invasion by "non-Europeans" is to defend the "intimacy and sacredness of the personality." Two judges solemnly deliberate in the High Court whether an African woman, having intruded into such a sanctum, did or did not actually use it, and "for lack of evidence" (!) squash the sentence of four months' imprisonment passed on her by a magistrate. An Indian has just sued the Municipality for having been refused admittance to a public swimming pool and has won his case with costs, and the Municipality, which had at first declared its swimming pools open to

all races but was later forced by popular feeling to recant, is thinking of appealing with the support of the Municipalities' Association but against the discouraging advice of its own lawyers.

For the far-seeing eye, however, this same Salisbury is the theatre of a vast operation, an operation on a cosmic scale, and when it has been accomplished people will wonder, as they have always done, how so big a thing could have been so trivial when it was actually happening.

According to that remarkable Jesuit geologist-palæontologist-thinker, Pierre Teilhard de Chardin, evolution is now about to take another leap forward, one comparable to that which led to *Homo sapiens*. It is about to produce *Homo novus,* the new Man. And where and how is it more likely to produce him than on the three vast continents of China, India and Africa, through the transplantation and eventual transformation of Western civilization and the unification of mankind through miscegenation?

But to think of a leap forward by evolution is not a very comforting thought. For evolution, if it is any one thing or power, seems to be a very brutal, wasteful and ham-handed artist, one who breaks billions of eggs to produce a not very nourishing omelette. As far as evolution goes we have no assurance that the leap will not take place through Armageddon, or, to use the language of modern science instead of that of the Apocalypse, through a self-destruction of man (who through his knowledge and power is now the giant of all giants) comparable to the destruction of the giant animals millions of years ago.

But what if the fault is not really the artist's but the material's? After all, what better could he have produced out of animals like the apes and gorillas than *Homo sapiens,* and what better could he have done with man if the latter had to be able to be a devil in order to become an angel, and to be a fool in order to become wise? What if the artist is really God? If he is, then we can co-operate in evolution, by being willing to be angels and not devils. What is necessary for this?

That we should *understand,* and understand in a modern, a scientific way, that the power behind evolution or the spatio-temporal process is really identical with the inmost reality of our being or the God who is revealed to us through the right discipline of living and thinking. According to what up to recently at any rate has been the prevailing Western thought (paralleled by much in Bhakti thought and sentiment), the spatio-temporal universe is the body of God or that which can become the body of God, the sphere in which the inward Reality can become real, can have expression. But this view is based on revela-

tion, faith or intuition rather than on understanding, and for modern science and in the general intellectual climate generated by that science it is meaningless, as is also the opposite view which prevails in Hindu thought, namely that the spatio-temporal process is illusion. Yet it is science that is giving us what seems to be the most real knowledge, the knowledge which is most manageable and at the same time inspires us with the hope of being able to manage in the not very far future the whole of the physical and even the biological universe. And in so doing, it inspires us also with that gigantism which may prove our undoing.

What can be done to give that gigantism second thoughts, to make it apparent that the outward reality is not merely an object for technical manipulation and that the power behind it is God working without and identical with God working within?

We must spread amongst as many people as possible that discipline of living and thinking which will give them an awareness of the God within. Then, as they try to do the will of that God, there will emerge on a sufficiently large scale not to be negligible the phenomenon reported in all ages in the lives of all men of God, an undeniable, if perhaps inexplicable, phenomenon: the "accidental" convergence of isolated external events so as to support and make fruitful beyond all anticipation certain internal events — those which constitute the seeking and willing to do God's will. The objective study of this convergence, which is obviously beyond any human management and which has always been known as the work of Providence, will not only establish a general correspondence between the God within and the power behind the spatio-temporal process, but will throw light on some particular puzzles in evolution.

For example, the emergence of mutations will be seen to be parallel to the inspiration of quite novel thoughts and feelings in the life of the man of God; while the convergence of these mutations supported and fostered by the convergence of events, without which no new species could have arisen, will be seen to resemble the consilience of these inspirations, which with the help of converging events can produce a "new man," a new movement, a new civilization, a new world. Even the destructiveness of evolution will be illuminated. Thus, the drive towards the unification of mankind, already embodied in the circumstances of the world situation and in itself, surely, good, is seized upon by a megalomaniac like Hitler, and the result is monstrous and wasteful genocide. Hitler is dead and so is all that he consciously aimed at,

But the drive goes on, most actively at present in Communism, which as a creed accepts the necessity of the destructiveness of evolution, worships Kali, so to speak.

How will that same drive work with men of God? As a deeply felt need and inspiration. Their "activity" will consist of a deepening of the sense of need and a clarification of the inspiration; of waiting, watching and seeing; above all of not interfering with evolution or history but letting it be, instead of planning it and leaping at the throats of different planners with different means and methods. They will feel borne along by an irresistible yet uncompelling sense, not that they are making history, but that they are fitting into it, like rhymes into a poem of which the author is themselves and yet not themselves. Their works will consist of isolated tasks, prompted by that inspiration, which they do not even see to be connected with the realization of the destined end. The unplanned, unwilled convergence of their separate efforts and achievements will bring that end about and will demonstrate the identity: Evolution–Inspiration, Inspiration–Evolution. Of course, the inspirational accomplishment of an end knows nothing of the short cut so dear to planning, especially "revolutionary" planning, and so apt to pass into violence and its accompanying destructiveness. It has, however, its own difficulty, an immense one, namely the difficulty men, especially masses of men, have in keeping for long to an inspiration, which in its turn is apt to degenerate into a pious hope or even into a mere liturgical form of words. It is perhaps not too fanciful to surmise that an analogue to this difficulty of continuing without either haste or rest along the one line of the inspiration has operated in pre-human evolution also and has been responsible for its unfruitful ramifications and its dead-ends. But man, at any rate, can be taught to be sensitive to the tempo of inspiration, to be, where need is, a slow-growing plant instead of a mushroom and yet not to fall asleep but to go on growing.

In this way and in this way only shall we be able to *co-operate* with evolution instead of being merely used by it as largely recalcitrant and therefore expendable material.

All biologists who have any philosophy of evolution, including atheistic biologists like Julian Huxley, preach co-operation with evolution. For that co-operation to be possible, what is required is the re-education of the mass of mankind, in particular of the intellectual section of it. It is a giant's task, which, however, must be performed by thousands of pygmies. For giants and Titans are known only for assaulting and trying to pull down Heaven.

Of the three fate-fraught continents I have mentioned, China, as represented by Mao, believes in the necessity of destruction, even through Armageddon. Africa is the melting-pot of races whose ingredients more or less accept the evolutionary necessity of some kind of brew. As the brewing process continues it will become apparent that it calls for something more than enlightened, humane, thinking and feeling. Rhodesia is *officially* committed, against a not very convinced or forceful public feeling, to the partnership of races, and as can be seen from the examples I have cited, the High Courts are determined at least to uphold the law of the land against the accretions of custom or, where it is objectionable, to make it difficult of application "for lack of evidence." In India, as far as can be judged from report, the most promising forces making for the new man and the new mankind seem to me to be Vinoba (of whom I know through having translated his life by Lanza del Vasto), as one who is trying to bring the knowledge of Heaven to the masses while inducing the haves to give land to the have-nots, and M.R.A., which believes in the "ordinary man" and by holding up to him absolute moral standards aims at making him seek the guidance of God without which it is impossible even to attempt to satisfy those standards.

PHILIP LEON

IT may well be the highest accomplishment of man to determine his own circumstances as much as is possible and to allow himself as little as possible to be determined by them. The substance of the world stands before us much as a giant quarry before the architect, who only then will be worthy of his calling, when he has brought to life out of this bulk of raw nature an ideal conception born of his own mind.

—GOETHE

ST.-JOHN PERSE'S "ANABASE"

A STUDY

[THIS is a long and carefully studied appreciation of the *Anabase* of St.-John Perse — the 1960 Nobel Prize winner for literature — by **Dr. K. R. Srinivasa Iyengar,** who is a frequent contributor to these pages.—ED.]

I

Anabase, the first of Alexis Léger's poems to appear under the now familiar signature "St.-J. Perse," at once recalls Xenophon's classic, *Anabasis.* It is understandable that, being a diplomat and a high official at the Quai d'Orsay, M. Léger wanted a suitable "disguise" for his poetic personality. But why exactly "St.-J. Perse"? The original *Anabasis* is about an expedition into the interior of Persia, and "Perse" in French means "Persia." Is the name "Xenophon" distantly echoed in "Saint-John," as has been suggested? Or does "Saint-John" signify another John, "John the Baptist," who points to the new poetic personality "Perse"? Thus the title *Anabase* and the *nom-de-plume* "St.-J. Perse" appear to be far more than fortuitous coincidences. Between his first book of verse, *Éloges* (1911), and *Anabase* (1924), there lay the wasteland, the ghostland of the ghastly years of the Great War and after. Millions had marched up and down, armies had been annihilated, and cities had been razed to the ground. There had been witnessed heroic striving, the see-saw of defeat and victory and defeat again, and the final victory followed by the folly at Versailles. All tragedy had been enacted, and all was to be enacted anew; the struggle would be renewed some day — the augurs, the marches, the defeats, the victory and even the defeat in the victory. When as a young man he had roamed the Gobi desert on a pony, M. Léger had not only grown intimate with landscape and sandscape, but had also brooded out the historic drama of man's appetite for the unknown and the impossible — an appetite that must for ever remain unsatisfied.

To a perceptive Indian, every war is the *Mahabharata* enacted yet once again: those eighteen days described by Vyasa seem to sum up all heroism and brutality, all idealism and pettiness, all the glory of triumph and all the ignominy of defeat. Likewise, to a sensitive European, the *Iliad* is the great paradigm of war, for although we might fight with new weapons, the human material is little altered since Homer's or Vyasa's time; and if change there be, it is perhaps only a change for the worse. Xenophon's *Anabasis* is neither an epic nor an encyclopædic mythic projection summing up a recurrent human situation, but rather

the record of an actual expedition. Even so it is now seen to have an epic sweep, and the word "anabasis," the characters in the drama, and the inexorable march of events come to us with the force of an almost timeless myth. Although *Anabasis* comprises both the *march* of Cyrus the Younger from Sardis on the Greek coast to the gates of Susa in the far interior and the *retreat* of the Ten Thousand, under Xenophon's incomparable leadership, from Susa traversing desolate hilly regions till they see the sea again at last, the word "anabasis" ("to go up") properly applies only to the *march* which is described in the first of the seven Books, the rest being devoted to the discomfiture of the Greeks before Susa after Cyrus's death, the decision to retreat, and the retreat itself.

Mr. Lucien Fabre asserts that in St.-John Perse's *Anabase* "we are not concerned with the younger Cyrus and the Ten Thousand . . . it has nothing in common with Xenophon's *Anabasis* beyond the title" — a view readily shared by T. S. Eliot, who says that "Mr. Perse is using the word 'anabasis' in the same literal sense in which Xenophon himself used it." On the other hand, can we be quite sure that by giving a name to the whole work that applies "in a literal sense" only to one part (Book I) of the narrative, Xenophon was not underlining the irony, the tragedy, the fatality of the whole undertaking? Is not "going up" a prelude to the "going down" that must inevitably follow sooner or later? Is not birth the beginning of death? Is not the long day's march into the night anything more than the end of one cycle to be followed at once by another? With M. Léger, the choice of the name "St.-J. Perse" and the choice of the title *Anabase* (like Joyce's choice of *Ulysses* as the title of his novel) were both deliberate, and must therefore imply certain correspondences between the ancient Greek classic and the modern French poem. Human heroism sometimes manifests itself in terms quite different from those deliberately formulated earlier. The hectic advance from Sardis to Susa is but the first act of the heroic drama, the main action being the long agony of the retreat under Xenophon's generalship and the salvaging of the apparently doomed Ten Thousand. In 1940, the evacuation at Dunkirk of the British Expeditionary Force acquired a greater halo than their earlier marching into France to fight Hitler. Or a retreat could be — as with Napoleon's armies after their march on Moscow — a total disaster. The whole point of Xenophon's *Anabasis* is that just when all seems to be over, bar the shouting, all is to do again — in quite a different direction, under the most difficult circumstances. In Perse's *Anabase*, the nomadic conqueror-hero marches from the city he has

founded through desert wastes to the gates of another city where he is received as the conqueror; but he cannot long abide there either, but must fare further, daring the uncharted, the unknown — Ulysses-like in search of experience for ever new, Alexander-like seizing country after country and weeping in the end because there are no more countries to conquer, or, as in Sri Aurobindo's *Savitri,* Aswapathy-like traversing the worlds in quest of final spiritual certainty. It is not therefore necessary that the nomadic conqueror of Perse's poem should be equated with a Tamburlaine or a Ghenghis Khan or a Kaiser Wilhelm: it might be almost any man — it might be you or me — for the lure and thrill of adventure, the boredom and satiety of success, and the desire for fresh adventure and conquest are prototypical of the perennial human situation. But whereas Xenophon wrote history which has become a literary classic, Perse has written a poem that is also universal history in miniature, a poem that achieves a fusion of the epic and lyric modes — lyric in its intensity and epic in its comprehension.

St.-John Perse's poetic method in *Anabase* deserves more than a passing attention. The poem is certainly obscure, but the general drift is broadly clear when one comes to grips with it. Such poetry is a sort of algebra of man's inner life — by which is meant the complex of thoughts, feelings, cravings, aspirations, passions, hopes, fears, agonies, ecstasies — and by its very vagueness on a narrow view tends to acquire a higher precision, the precision of universality. T. S. Eliot, while introducing *Anabase* to English readers in 1931, made certain remarks which have since provoked wide comment. "Rarely has a critical pronouncement," says Frank Kermode, "been riddled by such cross-fire." Actually Eliot says that he is merely borrowing the notion from Mr. Lucien Fabre, but of course it is Eliot's name that has given the view so much currency as well as respectability:—

> . . . any obscurity of the poem, on first readings, is due to the suppression of "links in the chain," of explanatory and connecting matter, and not to incoherence, or to the love of cryptogram . . . the sequence of images coincides and concentrates into one intense impression of barbaric civilization . . . nothing chaotic about it. There is a logic of the imagination as well as a logic of concepts.[1]

The American critic, Yvor Winters, comments as follows:—

> The logic in the arrangement of passages of which Mr. Eliot speaks either is formulable, is not formulable, or is formulated. If it is neither

[1] *Anabasis* (1931), pp. 9–10.

formulated nor formulable (and he admits it is not formulated), the word logic is used figuratively, to indicate qualitative progression.... If the logic is formulable, there is no need for an apology....[2]

Graham Hough, however, examines Eliot's pronouncement in somewhat greater detail and makes a neat point:—

Two justifications of this method are in fact offered. They are not compatible with each other. The first is that any appearance of obscurity is merely due to the suppression of connecting matter: the logic of the poem is like the logic of any other kind of discourse, but it is presented in a concentrated and elliptical form. The second justification, however, is that the poem is constructed according to a "logic of the imagination" which is different from ordinary logic....[3]

Like Winters and Hough, Paul West too thinks that a method like this, as exemplified in works like *The Waste Land, Anabase,* Pound's *Cantos* and the Greek poet George Seferis's *Mythistorima,* is an attempt "to amalgamate disparate experiences; but the disparity persists and the fusion arrives rarely."[4] Granted the obscurity of the poem, is it there on account of the "missing links" or rather because of the projection of another kind of order valid in its own sphere? Are the leaps from symbol to symbol, image to image, really an attempt both to project the chaos of the human situation and to discover in it a shining star, a beacon for man? Winters, Hough and West feel that there is, in fact, no logic (whether of the formal or of the other kind), that the manifoldness and fragmentariness are only reared up to be lost in "a larger chaos."

K. R. Srinivasa Iyengar

BETTY HEIMANN

Betty Heimann, who died in Sirmione, Italy, May 19th, 1961, was born on March 29th, 1888, in Hamburg in the family of a learned Jewish pharmaceutic expert and merchant. She studied Greek and Sanskrit at Kiel, Germany, and became the famous Kiel Sanskritist Professor Paul Deussen's foremost pupil. She qualified with distinction with her translation and interpretation of an unpublished early Upanishad, and became a lecturer and reader and later Professor of Sanskrit and Indian Philosophy at Halle-Wittenberg University. Her first book, *Studien zur Eigenart Indischen Denkens* (Studies in the Originality of Indian Thought), won her a prize from the International Federation of University Women

[2] *In Defence of Reason* (1960), p. 62.
[3] *Image and Experience* (1960), p. 19.
[4] *Essays in Criticism* (January 1959), p. 68.

for the best book written by a woman. With their scholarship, she travelled extensively in India from 1931 to 1932.

Her profound knowledge of Sanskrit and of classical Indian thought enabled her to establish a happy contact and exchange of ideas with the most scholarly Brahman and Sanskrit circles and personalities, for instance with the Bhandarkar Institute, Poona, and with Adyar, Madras.

She also saw with penetrating and embracing eyes the religious life, the working-days and festivals, of the people in nearly all parts of India, from the Himalayas to the very South. Numberless essays, reviews and lectures, not forgetting her beautiful photographs, are witness of her unique experience of living India.

When Hitler became powerful in Germany, the British Federation of University Women gave her asylum in England in 1933. She became lecturer in Sanskrit and Indian Philosophy at the School of Oriental Studies, London, from 1934.

After the last War, in 1946 she accepted the invitation of the Ceylon University to become the founder and head of the new Sanskrit and Indian Philosophy Department there. She was able to visit India and travel through it once again. She was a wonderful teacher and adviser to many young men and women, who loved and venerated her calling her Guru and Mother. A number of pupils trained by her remained her active friends and followers after she had returned from Ceylon to London in 1950. There is not enough space here to mention her contributions in speech and writing towards interpreting India to the West.

What is Betty Heimann's message? Trained in Greek philosophy and later Western systems, she was able to compare India and the West. It was her profound experience that Indian thought is original, not influenced nor interpretable by other systems of thought. The Upanishads themselves as the fountainhead of Indian Philosophy, and their later interpreters, mainly Shankara, have given the world a way of thinking, of notions and concepts quite different from the Western ones. Her later books, *Indian and Western Philosophy: a Study in Contrasts,* and *The Significance of Prefixes in Sanskrit Philosophical Terminology,* linking Philosophy and the study of Language, shed light on this: the Sanskrit language is indeed an incomparable medium of thought. In each of its concepts and verbs nothing is fixed, defined, limited, but everything is open, dynamic, fluid. While the West is individualistic with "*man* as the measure," Indian thought remains *cosmic,* comprising the Creative Essence and all creatures into one Whole. This makes Indian thought a most profitable source for those minds who search for fundamentals.

This is important now and in the future, if India remains true to herself.

RUTH GAEVERNITZ

A BEACON FOR GENERATIONS

[**Shri V. V. Bhatt** has written for us before. His tribute to Gandhiji comes fitly in this, the month of Gandhiji's passing. It shows the same concern with the moral core of human life as his previous essays.—ED.]

TO MANY, Mahatma Gandhi's rich and varied life appears to be full of inconsistencies, an enigma, a paradox. The many-sidedness and complexity of his life baffles them. For his life was as vast as human life itself. Social or political, religious or economic, spiritual or metaphysical — there was not a single aspect of life on which he had not something original to say. And yet in spite of this many-sidedness, there was harmony and concord in his life, which was integrated and all of a piece. It had the softness and music of poetry; at the same time, it had also the life-giving chastening fire of the mid-day sun. He saw life steadily and as a whole. His many and varied activities seem to have been integrated by some governing principle. What was, then, the governing principle of his life, which gave him such strength and courage, such driving force to resist evil unto death and yet such deathless and unearthly love and compassion and gentleness?

One thing that sustained him through the changing vicissitudes of his uniquely active and eventful life and which governed every breath of his life was his strong, immovable and unflinching rock-like faith in God:—

> You may pluck out my eyes, but that cannot kill me. You may chop off my nose, but that will not kill me. But blast my belief in God, and I am dead.

To see this God face to face was the overriding aim and objective of his life:—

> I am but a humble seeker after Truth and bent upon finding it. I count no sacrifice too great for the sake of seeing God face to face. The whole of my activity, whether it may be called social, political, humanitarian or ethical, is directed to that end. . . . I will not be a traitor to God to please the whole world.

This was the central spring of all his actions, the fountain of his many-sided activities, the pivot round which his life moved.

He felt the presence of God but he never claimed to have seen Him. He made the world's faith in God his own and accepted the rich heritage of the spiritual experiences of all seers and saints, mystics and founders

of religions of all ages and all climes — the heritage which belongs to all mankind:—

> I have not seen Him, neither have I known Him. I have made the world's faith in God my own and as my faith is ineffaceable, I regard that faith as amounting to experience.

He purified his faith by subjecting this heritage to the touchstone of his own reason and experience. He discovered that the essence of God is Truth, that which exists, which is real. God, as the Upanishadic seers say, is formless, timeless, eternal and ineffable. The finite mind cannot grasp the Infinite; no words can describe Him. He is above all attributes. Hence the *Neti, neti* of Yagnavalkya and the *Nescio, nescio* of St. Bernard. But Truth is God. This Absolute Truth is universal and all-pervading. It has to be realized in the innermost depths of our being; for the indwelling spirit and the Universal Spirit are one. Truth is immanent in all creation and yet transcends it. Truth is one without a second. All life, therefore, is one; the identity of all creation is a fact of spiritual experience. Love becomes the spontaneous expression of those who have faith in this spiritual experience; and true love inevitably bears fruit in the service of mankind. Next to Truth, Love was the cardinal principle governing Gandhiji's life.

But to attempt to serve all mankind at a time is mere vanity; we can best serve only those with whose lives we are intimately connected. To try to serve others at the cost of your neighbours is to attempt the impossible. We can serve mankind only through the service of our neighbours. This was Gandhiji's third cardinal principle, the law of *Swadeshi.*

We must love and serve and follow truth as it appears to us in the fullness of faith that the Moral Law will prevail. It is futile to wish for any breach in this Law in our favour. We have but to attune our lives to the working of this Moral Law. The fruits of our actions, whether good or bad, should not therefore upset our minds or affect the serenity of our souls. We have but to act and follow Truth, come what may, with boundless faith in the ultimate triumph of Truth. We should seek the triumph of the Moral Law and not the triumph of our little selves. This is non-attachment, the disinterested action of the *Gita,* with which Gandhiji's whole life was suffused.

But love does not automatically reflect itself in our lives. There is too much evil in us and the demoniac impulses of greed and selfishness, hatred and violence, fear and malice, distract our minds and disturb

the peace of our souls. We have hence to pass through a rigorous process of self-purification and attain *Swaraj* — complete rule of our own selves. Through self-discipline we must learn to lead the life not of the flesh but of the spirit; we have to fill our being with love. With all our heart and whole being, we have to seek God. And this is Brahmacharya. For where your treasure is there will your heart be also. Our only treasure must be Truth. We cannot serve God and Mammon. Rama must conquer Ravana. How can we, then, hanker after material possessions and other worldly things? We need to seek God and His Righteousness and we have His promise that all other things will be added unto us.

Gandhi himself passed through an arduous process of self-discipline; he crucified his flesh, and subdued and sublimated his passions into his love for mankind and in fact for the entire creation of God. His narrow self, in the process, melted away into the service of mankind through the service of his country, beloved and ancient. So complete was his self-effacement that he no longer retained his separate identity; truly is it said that Gandhi is India. He crystallized her vague hopes and aspirations and yearnings and embodied in himself the best and the highest of which this land is capable. He identified himself with the downtrodden and the distressed, the lowliest and the lost, and would not rest till he had adopted a way of life no more luxurious than theirs. He became the spokesman of these dumb millions. He awakened in them a sense of self-respect and dignity, manly pride and self-reliance. He infused into them new life, and made heroes out of clay; out of dust he made them into men. To them, he became a symbol of their rich heritage as well as their mighty future and in them he created a sense of pride in their hitherto forgotten past and a sense of confidence in their destiny. He taught the dumb, timid, passive, fear-ridden race how to fight and resist evil with manly grace and dignity, with fearless courage and self-confidence.

His method of non-violent resistance was new to the world and this new adventure filled our minds with joy and pride; we felt as if we were destined to give to the world the matchless weapon of non-violence. The essence of the method, he taught us, lay in reforming ourselves from within, purging ourselves of all pettiness, cowardice, selfishness, hatred and violence, and resisting evil unto death with the force and power of the unconquerable spirit within us. And then he performed almost a miracle and brought about a revolution in men's minds and spirits. And the unprecedented in human history happened. We got

political independence by non-violent means. Mankind marvelled at our success and a disturbed and restless world hopefully looked to us and our leader for guidance.

But at this hour of our triumph and supreme achievement, a malign fate overtook us. Immediately before and after we got independence, the whole country went mad; darkness descended upon this land and people were seized with frenzy. Hatred and violence established their empire over men's minds and the whole country was ablaze with mad fury. It seemed as if our independence won with such suffering and sacrifice was in peril. It was perhaps the worst disappointment to Gandhiji. His dream of presenting to the unhappy and tortured world his message of love through its effective demonstration in his own country would probably remain a mere dream, we feared.

And what would he do? Would he falter in his faith, the apostle of non-violence, would he accept defeat? Gandhiji's hour of trial had come. Though pained and grieved beyond words, he accepted the challenge and resolved to meet it with his usual self-confidence and faith in the ultimate triumph of Truth. He faced the fiery ordeal before him, took a plunge into the raging fire and, like Sita, emerged out of it, unsullied and unscathed, more radiant and refulgent than ever before, and showed to the mad world the sovereign efficacy of his matchless weapon. "In a dissolving world he has been like a rock of purpose and a lighthouse of truth, and his firm low voice has risen above the clamours of the multitude, pointing out the path of rightful endeavour."

In a voice which, though gentle and kind, vibrated with pain and agony, he addressed the mad multitude:—

> Resist evil by all means. That is man's destiny. But how can you resist it with violence and hatred? The experience of mankind proves beyond a shadow of doubt that hatred increases with hatred, violence begets violence and not love. Only love can dissolve hatred, only forgiveness can end retaliation and only non-violence can win over violence. The impenetrable darkness of the night can only be removed by the light of the sun; the infatuation due to ignorance can only be removed by enlightenment. The Universal Religion asks us to fight the evil and not the evil doer. If India, my country, acts up to this message, it will be well and good. But if she wants to pursue the doctrine of the sword, I do not wish to remain a helpless witness of that great tragedy. I must do or die.

And Bapuji, the embodiment of the Universal Religion, which proclaims that Truth is the only God and that Love is the path towards

Its realization, with the forgiveness of the long-suffering Mother Earth and with the magnanimity of the boundless ocean, blessed even the assassin with a smile. His martyrdom became the symbol of the triumph of his love; the sound of the bullet proclaimed his victory. The *Ramanama,* which came effortlessly to his lips, justified his faith that Truth alone triumphs.

Saints and seers in all ages and climes have expressed themselves through love, pure and unadulterated, and practised the law of non-violence on the individual plane. But never in human history has the method of non-violent resistance to evil been used for the purpose of bringing about social change — a change in men as well as institutions — on so stupendous a scale as Gandhi did. He discovered this weapon of *Satyagraha* in South Africa while fighting against the evil of racial discrimination and after coming back to India applied it for the attainment of our freedom. And the method did triumph. History provides no other example of a nation which waged its war of freedom through non-violent means. *Satyagraha* or active and effective insistence on truth and resistance to evil through love and suffering is Gandhiji's greatest contribution to human progress. If mankind wants to survive the forces of destruction and death, it will have to accept the law of non-violence not merely with regard to relations between man and man but also with regard to inter-group and international relations.

Automatic progress is an illusion. There is no effortless rise. We cannot subscribe to the belief that the forces of human history inevitably and automatically bring about progress without any deliberate conscious effort of man. Man is capable of infinite rising and progress. However, after the two World Wars and in the light of the present political situation, it appears as if the Biblical end of the world and the general conflagration of the Stoics are at hand. We do not know when the storm will burst and the ultimate catastrophe and deluge of violence be upon us. The very existence of our race depends upon the nature of the ends and ideals to which we give importance. In such troublous times of mental turmoil and spiritual agony, when the minds of men are clouded by fear, hatred, selfishness and greed, Mahatma Gandhi, like a star in the distant horizon, radiant and bright, gently beckons to us, lovingly shows us the way and gives us assurance as well as faith that if we follow and pursue the tenets of the Universal Religion, mind will no longer be at the end of its tether, the surrounding darkness will lift and our path will be illuminated by a light that will not be extinguished for generations to come.

V. V. Bhatt

A VILLAGE OF CHILDREN

[**Mr. George Godwin,** an esteemed contributor, is deeply concerned with humanitarian problems, such as the colour question, nuclear disarmament, and many others. In this brief article he writes of one of those humane and wise efforts which, here and there, shine in our generation against the darkness of the deeds of the last half-century and the harsh world they have produced. —Ed.]

In 1946 a Children's Village was founded in Trogen in Switzerland, for war orphans from all parts of Europe — including some from Great Britain — and most from Dispossessed Persons Camps, where many were living under deplorable conditions. The object of the project was the salving of healthy children and their education in their own language, in homes presided over by surrogate parents, known as house parents. The Swiss project, now world famous, has proved so successful that a second Village of Children is now established in an old manor-house standing in 174 acres of Sussex parkland, and here just outside Sedlescombe, one of the most beautiful villages in England, the name Pestalozzi is already familiar, for both Villages are known as Pestalozzi Children's Villages.

The reader — as the writer did — may at this point be asking: Why "Pestalozzi"? For the answer we must go back to 1798, in which year France invaded Switzerland and many children became homeless orphans.

Johann Pestalozzi, a Zurich man, had been greatly influenced by Lavater and the Reform Party. But he abandoned politics to study child education. He put his ideas into a school which he ran from his own home, a farm-house, but failed for lack of capital. The French invasion was to reveal Pestalozzi's character and to reval to him the purpose of his life, namely, the succouring of children in need. He saw everywhere children without parents, homes, food or shelter. These he collected wherever he could, and cared for them in a deserted convent.

For ten years, until he was ejected by the French, Pestalozzi strove to recreate the basic essentials of home life, early education and religious instruction, for these war-deprived children. And since Pestalozzi's objects and those of the present-day Swiss and English Villages are identical, as are the historical circumstances of his mission and their creation, his name is commemorated in the styles of both; both are Pestalozzi Children's Villages.

Today, there are in the Swiss Pestalozzi Children's Village boys and

girls from virtually every country disrupted by the Second World War, even from Tibet. And there will soon be a similar cosmopolitan community of boys and girls in the Pestalozzi Children's Village now fast taking shape in Sussex — including even a Tibetan Lama with some of the Tibetan child victims of the Chinese invasion of their homeland.

Since it may seem strange that refugees from so far afield as Tibet should be finding their way into the English countryside, let me quote Dr. H. J. Alexander, the Chairman of the Pestalozzi Children's Village Trust, to whom I am indebted for a very pleasant afternoon in the village.

> Each national group [he explained] lives in a house of its own with houseparents and teachers of the same nationality, where they speak their own language, are taught their own literature, and are brought up in the religion of their own parents and the traditions of their home country. But they mix with children of other nations, year after year, in school, for handicrafts, music, sports, and, above all, in their leisure time, and thus learn how to live in peace with other people.

I did not see as many children as I had expected to during a walk round the Village. A dark-skinned boy of about fourteen was strumming at the piano in the entrance hall. Several older children were working manually under the supervision of a carpenter. They had, I was told, built one of the many timber outbuildings that are spreading about the old manor-house.

Two very small children, girls, one coloured, the other blond, were playing happily with a doll near an outhouse. Three boys, amid a flutter of hens, were trying to steer two reluctant young pigs by their tails to their sties. And far beyond the emerald lawns that surround the old house, where bigger boys were gardening, I saw two small figures, armed with watering cans, busy about their vegetable gardens — each child having its own small allotment to tend.

I was shown charmingly furnished classrooms in the buildings that have been added to the original mansion, and bedrooms whose beds and arrangement were in daintiness and scrupulous cleanliness superior to what one usually finds in Sussex villages.

These children will stay in their Village until their education is completed. As they are all children from Displaced Persons Camps, this is their only home, but whenever possible children are sent to spend holidays with whatever is left of their families.

This explained why I did not see more boys and girls than I did, a number of them being absent on this holiday visit.

I asked Dr. Alexander how long the children stayed in the Children's Village. He said: "Until their education is completed." Some part of this English education is provided by the Sedlescombe Village School. The Sussex children accept these strangers quite naturally. For it is a fact that children have no inhibiting sense of national or linguistic differences. One boy, after a visit to the local school, reported his surprise. "They are so polite," he said, "they give us their seats."

The end-object of the Village is to set up the children physically; to provide them with a sound education, to sustain in them national identity, and to sow the seeds of that tolerance and understanding of other peoples that is the last hope of the world today.

Education extends to vocational instruction. It also watches for latent talent and nourishes it when found.

"A few days ago," said Dr. Alexander, "I had a visit from the County education officer. He came to tell me that it was to be possible for one of our boys to receive higher musical education. I had noted his aptitude at the piano. In the same way, one uncovers remarkable talents in many of these children dredged from the aftermath of world war. So many of them are artistic and highly talented in this way."

In evidence Dr. Alexander showed me some of the paintings done by the children. They put me in mind of cartoons I had seen, many years ago, in the old imperial *Schloss* of Vienna, then converted into a Quaker relief centre.

Behind these practical end-objects of the Children's Villages, both here and in Switzerland, is the hope that from the mingling of the children of divers races and creeds, of widely differing ancestry, language and experience, there will develop in time both tolerance and understanding of national differences, and with this a sense of the fundamental brotherhood of all the races of mankind.

The English Children's Village has had the advantage of the experience of the Swiss Children's Village.

Inherited cultural patterns are not easily obliterated. Thus every major adjustment of language, ways of life and so forth a child uprooted is called upon to make presents psychological difficulties.

"Children who have begun life on the basis of a greedy individualism," said Mr. Eric Bourne, the Warden, "grow but slowly to accept the teamwork demanded by a community. Yet one must begin with first principles. If something is dirtied, then it must be cleaned; if broken, repaired; if left as litter, removed.

There is, first, resentment and the rebellious reactions of all children

to the discipline of corporate life. Then soon grumbling gives way to grudging willingness, and finally, comes pride."

At Sedlescombe village school the children have done very well. They have picked up English very quickly, and so have passed after a short period into their normal "A" stream. This cosmopolitan invasion of a typical Sussex village school has aroused in both school staff and the County educational authority the keenest interest. This is the more surprising since Sussex is a County dyed deep in the Conservative tradition.

Eventually, some three hundred boys and girls will be accommodated in the Children's Village and already there are rising around the old manor-house large buildings to house that number. These new buildings are being erected under the supervision of the architects who designed them, namely Sir Hugh Casson and Mr. Neville Conder, F.R.I.B.A.

Obviously, an enterprise of this magnitude needs money. And the raising of funds for the new buildings is a problem. The B.B.C., by televising the Village for a Christmas programme, did much to make the Village known to millions. Many firms, too, have donated equipment and furniture. Since the Village exists for their welfare, the children are encouraged to help. They help with the manual work in the vegetable garden and with the upkeep of the beautiful lawned gardens. The emblem is the LADYBIRD. The choice came via the children of the Swiss Village, the children there basing their choice on the universal popularity of that insect.

Mrs. Mary Buchanan, the Village's Field Organizer, has found time to write a book about the project — *The Children's Village*. There the author describes both Villages, Swiss and English. It is nice to know that this book has gone already into five editions. It is permissible to state the fact, since the author is passing all profits from it to the Trust which, under the Presidency of Sir John Wolfenden, manages the finances of the English Children's Village.

There is now on foot a project to open an Indian House.

GEORGE GODWIN

NEW BOOKS AND OLD

TWO BUDDHIST TEXTS *

THE TEXTS of the above translations are amongst the most important in Buddhist literature, the first since it represents a digest of the Mahāyāna theories of its day, the second for its position in the great collection of the Prajñāpāramitā, the composition of which was achieved in many countries and over a period of many centuries. Of the Aśvaghoṣa work there are two English translations extant; of the *Large Sutra* Dr. Conze has translated the first third.

The present edition of *Mahāyāna-śraddhotpāda,* known popularly in the West as "The Awakening of Faith," carries an introduction of thirty pages of miscellany in which the original Sanskrit title, the Chinese translations of Paramārtha and Śikṣānanda and the Suzuki translation of the latter Chinese version are dismissed in a few words; the romanization is irregular. We are told, however, that the Richard translation "seems admirably suited to those readers with a Christian background, yet who lack more than a slight acquaintance with Buddhist thought," but it must be borne in mind that the arguments contained in *Mahāyāna-śraddhotpāda* occur in many other great Buddhist works, so that translators of the text have not the entirely free hand they may suppose. Suzuki, "confident . . . that he has interpreted the Chinese text correctly,"[1] frequently gives both Chinese and Sanskrit equivalents of important terms as well as renderings of both the Chinese texts.

Aśvaghoṣa opens with the customary Adoration to the Buddha, Dharma and Saṁgha, then states his purpose in writing the work. For reasons of space it is not possible to quote the Adoration in full but that to the Dharma may be considered typical. Suzuki gives:—

> [Adoration] to the Dharma whose essence and attributes are like the ocean, revealing to us the principle of *anātman* and forming the storage of infinite merits.

Richard reduces this to:—

> I yield my life . . .
> To LAW which does embody
> The Archetype of all.

For the purpose in writing Suzuki gives:—

> That all beings (*sarvasattva*) may rid themselves of doubt, become free from evil attachment, and by the awakening of faith (*śraddhā*) inherit Buddha seeds, I write this Discourse.

From Richard:—

> That men may be delivered
> From doubt and evil ways;
> Get Faith in the Great School
> Perpetuating God.

Aśvaghoṣa divided the main body of his text into five sections: Introduction, General Statement of Principles, Main

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* *The Awakening of Faith.* By ASHVAGHOSHA. Translated by TIMOTHY RICHARD. Edited with an Introduction by ALAN HULL WALTON. Foreword by ALDOUS HUXLEY. (Charles Skilton, Ltd., London. 96 pp. 1961. 16*s.*)

The Large Sutra on Perfect Wisdom : with the divisions of the Abhisamayālaṅkāra. Part I. Translated by EDWARD CONZE. (Published for Oriental Studies Foundation, Inc., by Luzac and Company, Ltd., London. 203 pp. 1961. 21*s.*; $3·50)

[1] *Awakening of Faith in the Mahāyāna* (Chicago. 1900), p. xiv.

Explanation, Practice of Faith, and Benefits (derived therefrom). Each of these divisions is of necessity stated by all translators, together with the subdivisions of the original, but here practically all similarity between the Suzuki and Richard translations is at an end. Having construed inadequately in the earlier Sections, Richard is unable to build up the later, so that by the end of Section IV, where the text dwells on *śamatha,* he appears to have given up all idea of translation and to have lapsed more deeply into clumsy paraphrase. Even his *"śīla,"* the recognized "morality" of Buddhism, has already become "holiness."

Regarding the *Prajñāpāramitā Sutras* no satisfactory classification has as yet been achieved but the two classes of Larger and Smaller Texts are recognized. Opinion is strongly held that an Ur-text exists in a specified part of one of the Smaller Texts, the originals of which were brought from India to China about the middle of the second century C.E., and comparison of the two groups shows that prominent features, such as the Vow (*Praṇidhi*) and the Ten Stages of the Bodhisattva, are considerably more developed in the Larger than in the Smaller. *Upāyakauśalya,* or skill in expedients, though appreciably represented in *Mahāyānaśraddhotpāda,* is not emphasized in the Smaller PP's, but in the Larger the Buddha's employment of his *upāyakauśalya* knowledge in using the conventional terms for purposes of teaching is the subject of comment in connection with the development of the doctrine of the Twofold Truth, *loka-saṃvṛti-satya* and *paramārtha-satya.* This doctrine dates from the early days of Indian Philosophy, while *Dīgha Nikāya,* in the context of a dissertation leading up to the Non-Self, gives:—

> But these are only designations . . . belonging to the world, and the Tathāgata makes use of them without being bound to, or holding on to, any of them.[2]

In Dr. Conze's translation of the *Large Sutra* he has "normally" followed the Version in 25,000 Lines,[3] but in some passages has used the Version in 100,000 Lines and others, the main purpose of the translation being "to render the course of the argument intelligible." The contents are divided into four parts: (a) Introduction, (b) Phases of Extinction of Self and of anything it may be based on, (c) What to Become, and (d) Attainment. The particular characteristic of the development of the *Anātman* doctrine as proceeding to the Void may be very briefly summarized as follows:—

> The "thought of enlightenment" is (a) the decision to win full enlightenment, or all-knowledge; (b) the desire for the welfare of others. Emptiness and compassion are its two constituents. (p. xvi)

The Bodhisattva is instructed to perfect himself in the *pāramitās,* but: "One who courses in perfect wisdom does not review himself as 'joined' to the perfection of giving, nor as 'not joined' to it." Similarly with the other perfections. Later, under the heading "The Objective Supports" (Classes of Dharmas), the *dharmas* are classified under eleven headings: wholesome and unwholesome, indeterminate, worldly and supramundane, with and without overflows, conditioned and unconditioned, common and uncommon. Further, "All *dharmas* should be understood in accordance with non-duality — on account of their non-discrimination and their non-construction."

It is pointed out that the Bodhi-

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[2] Pali Text Society's Pali ed., I. 202.

[3] *Pañcaviṁśatisāhasrikā-Prajñāpāramitā,* Ed. by N. DUTT. (1934).

sattva (*bodhir eva sattvas*) is so called because "Just enlightenment is his substance." Though knowing the characteristics of *dharmas* "he does not settle down in them." In distinguishing between Worldly and Supramundane Perfection, we are told that in the former, though the Bodhisattva gives a gift, establishes himself in ascetic practices, etc., makes the wholesomeness thereof common to all beings, and dedicates it to supreme enlightenment, he does so leaning on a basis. In the case of *Dānapāramitā,* for example, this would be the notions of self, of other beings, and of a gift. In the Supramundane Perfection he has no apprehension of such distinctions. Finally the acts of attention (*manasi-kāra*) are in truth acts of non-attention in that they are consonant with the non-being, emptiness etc. of form, and so on. Such is the "great compassion" of the Bodhisattvas.

We look forward to the remainder of Dr. Conze's translation for further exposition of these doctrines.

A. A. G. Bennett

Towards a Third Culture. By Charles Davy. (Faber and Faber, London. 178 pp. 1961. 18*s*.)

More than two years ago Sir Charles Snow gave a lecture at Cambridge which provoked a great deal of discussion. In it he spoke of two cultures, divided by a gulf of mutual incomprehension, that of traditional art and religion and that of the physical scientist. The subject is much more than topical and Mr. Charles Davy reveals in this book a deep understanding of the wider and older issues involved. As he writes,

> the conflict between the two cultures has not broken out suddenly today, nor does it exist only between social groups, it is a conflict present also in many individuals . . . and a not infrequent source of neuroticism and incapacity.

Essentially it represents a crucial stage in the evolution of human consciousness. In Mr. Davy's view the idea that consciousness evolves is a novel one to most people. But every great spiritual teacher has assumed this and it is only because science for the last hundred years has concentrated so exclusively on the facts of physical evolution that so little attention has been given, until recently, to the creative basis in consciousness of all organic life. Mr. Davy sees the split in human consciousness which exists so widely today as originating in man's capacity at a certain stage in his development to stand outside the stream of life and become an onlooker. Previously he had instinctively participated. This detachment involved both loss and gain, and for long a fairly even balance was preserved between the old insight associated with subjective feeling and imagination and the new practice of objective analysis. But the focus has dangerously narrowed in the development of the modern scientific outlook, and, should it get much narrower, human consciousness, Mr. Davy suggests, "might lose its human character."

From the time of T. H. Huxley and Bishop Wilberforce it has been all too easy to take sides in this issue between the two ways of living and knowing. But to do so merely perpetuates a conflict which it is essential to resolve. Mr. Davy's aim has been not to range one against the other but to discuss the origin of the conflict in the light of evolving consciousness and as something which can be experienced, up to a point, in oneself. He quotes Keats's saying that "a man's life of any

worth is a continual allegory" and applies it to human history, which he regards "as a parable throughout, a book of revelation which one must try haltingly to read."

This proves in his hands to be a most fruitful and suggestive approach. By being unpartisan and as alive to what is valid and beneficial in the scientific approach as to what is obscurantist and moribund in the traditional religious outlook, he exemplifies in himself the kind of cultural insight which he hopes may eventually supersede the half-knowledge of the two existing cultures, not by a mere blending of them, but as a new creation "carrying genes from both parents."

He sees in Goethe a forerunner of the kind of understanding towards which humanity is groping. Goethe's aim, he writes,

> was to let natural phenomena speak to him. He held that by immersing oneself in the phenomena, and by relating and comparing them, one could "learn to think creatively in the wake of nature."

Here participation and detachment unite to form a new organ of experience, which can give an intuitive knowledge of reality. This is the goal towards which Mr. Davy directs our eyes, as he examines the special methods of modern science and their bearing on various social activities outside the field of science itself — the treatment of the earth, for example, or the education of children — or as he contrasts them with the mysteries and methods of an older science such as alchemy, or with the ideas of romantic art and poetry.

His book contains a great deal in a comparatively small space, but the many short chapters into which it is divided diversify the main theme and lend themselves to pauses to ponder what has been written. It is typical of the quality of the book that the reader should find himself frequently pausing in this way. Its tone is firm but modest, gently probing the problems it raises and possessing a poetic feeling, generally held in reserve, but flashing out from time to time in images of happy and haunting relevance. For all these reasons this is a work of contemporary and more than contemporary significance.

HUGH I'A. FAUSSET

Tales from the Masnavi. By A. J. ARBERRY. (George Allen and Unwin, Ltd., London. 300 pp. 1961. 28*s*.)

Professor A. J. Arberry, who is responsible for many sensitive translations of classical Persian literature, has now collected some of the tales that are scattered throughout Jalal-ud-Din Rumi's *Masnavi.* This is no easy book of parables, amusing and intriguing as the tales often are on the surface. Rumi is a master of the subtle symbolical story, and always the kernel that lies within the husk of his anecdotes is worth looking for.

In the tale of "The Ruined House," a friend tells a man who is hunting for a home in a hurry, "If it only had a roof, it would make you a fine home, and right next door to me." The whole world is seeking for quick happiness, says Rumi, and men are set on fire by false happiness. Learn to recognize the false from the true; to distinguish the colour of the wine from the colour of the cup.

The tale of "The Greek and the Chinese Artists" is most illuminating. "We are the better artists," declared the Chinese. "We have the edge on you," the Greeks countered. So the Sultan put them to the test. The Chinese painted some beautiful pictures. The Greeks, on the other hand,

so polished the walls of their room opposite that everything the Sultan had seen in the Chinese room showed lovelier there. The reflection of every image, Rumi says, shines forth for ever from the heart alone, and for ever every new image that enters upon the heart shows forth within it free of all imperfection. They who have burnished their hearts have escaped from scent and colour; every moment, instantly, they behold Beauty.

"The Stray Camel" satirizes those people who, at the promise of a reward, make up various plausible descriptions of a lost camel. A hundred clues are offered in the hope of gaining the reward. So is our knowledge of God, says Rumi: the philosopher propounds his own explanation, which the theologian invalidates. A third authority gibes at both of them; a fourth wears himself to a shadow with his fraudulent erudition. But, Rumi adds, nothing false appears without the True. Unless there be truth, how should there be falsehood? Falsehood acquires its lustre from the truth.

Several of the stories concern biblical characters, and one of the most interesting is "How Jesus Fled from a Fool." The Fool is amazed that Jesus, who could heal the sick and raise the dead, should run away at the sight of a fool chasing him. Rumi explains that little by little the air steals away water, and so the fool steals away religion from you.

Professor Arberry's notes are most informative. He tells us that Turkish commentators identify the vizier in "The Jewish King and the Christians" with St. Paul. By the simple trick of pretending to be converted, the artful vizier worms his way into the confidence of the Christians, whom he hates. He writes epistles on scrolls that cleverly distort their religion, and in the end manages to bring about the slaughter of thousands of Christian men and women who blindly believe in his corrupt perversion of their faith. Other versions of this anti-Pauline story are summarized in Professor R. A. Nicholson's annotations to the *Masnavi*.

Of all the translations of Rumi I have come across, Professor Arberry's is the clearest and most pithy.

DENNIS GRAY STOLL

The Conference of the Birds: A Philosophical Religious Poem in Prose. By FARID UD-DIN ATTAR. A Translation of the Persian Poem *Mantiq Ut-tair*. Rendered into English from the French translation of GARCIN DE TASSY by C. S. NOTT. (Routledge and Kegan Paul, Ltd., London. 147 pp. Illustrated. 1961. 12*s*. 6*d*.)

> I am still groping in the labyrinths of a narrow ally [wrote Rumi, the greatest of the Sufi poets]; Attar, however, reached his goal — the Golden City of Divine Love — by walking straight through seven large towns.

The significance of this compliment is fully grasped when one bears in mind that Attar in his allegorical poem *The Conference of the Birds* — and in his other works as well — described what might be termed a mystic's journey from this world to the next, in seven definite stages. The present book recounts in splendid imagery the adventure of the birds, that is to say, the Sufis, travelling through seven wonderful valleys (the seven stages) to look for their king, the Simurgh or Phœnix (Vishnu's Garuda?): in other words, voyagers and their varying fortunes represent the trials of the seekers after Truth. *The Conference of the Birds* (written before 1230 A.D.) reminds one of John Bunyan's *Pilgrim's Progress* (of

which the first edition appeared in 1678 A.D.). It is enlivened with many illustrative anecdotes, entertaining fables, and historical facts and fiction as well: for Attar was a widely-travelled man who during his long life saw and knew many interesting people. He knew the art of holding his reader's attention. And this is the most widely known of his works.

About a century ago Garcin de Tassy, the well-known Indologist, visited Nishapur, Attar's native city, and thanks to him the occidental world saw for the first time — in French prose — what is considered to be the most lucid exposition of Sufism, *Le Langage des Oiseaux* (Paris. 1857). Mr. C. S. Nott's rendering of Garcin de Tassy's version is pleasant to read, and is excellently produced. It was originally published in 1954 and has been out of print for some time. The present reissue is, therefore, most welcome.

SUDHIN N. GHOSE

Rabindranath Tagore: Pioneer in Education: Essays and Exchanges between RABINDRANATH TAGORE and L. K. ELMHIRST. (Distributed by John Murray, London. 111 pp. Frontispiece. 1961. 15*s*.)

This is a brief and modest but delightful, even beautiful, book. Leonard Elmhirst came under Tagore's influence as a young and impressionable student working his way through college. The poet was sixty and at the height of his powers: a fount of wisdom and inspiration. A sort of collaboration grew up between spiritual father and energetic son, from which came some of the most significant experiments in modern education. The ideas behind them are described and discussed here in a collection of papers. In the first, Elmhirst tells the story of the early days of Sriniketan, the "Abode of Plenty" or, in jargon, the Institute of Rural Reconstruction (Community Development?). The second chapter, by Tagore, and the third, by Elmhirst, reveal some of the poetic notions and ideas behind the educational theories which guided both men — and which can help to refresh and renew the faith of progressive educators. They are a statement of principles and practices that can be applied in encouraging the self-education of a group of village boys who, for five nights and days each week, are left free to engage in a variety of practical enterprises. Then, in the fourth chapter, a talk by Tagore on the development of his own philosophy of life. Lastly, the wonderful and illuminating fable, "The Parrot's Training." There is also a moving preface, by Elmhirst, which is a tribute to Tagore and which gives, I think, a real insight into the poet as a man and as a thinker.

This collection of papers should be made compulsory reading for anyone who proposes to do educational work of any kind in undeveloped countries, especially, of course, in India. Its real importance, however, is greater: it illuminates the true, the deep, problems of education anywhere. It can be recommended enthusiastically, and not only to teachers.

J. A. LAUWERYS

Consider India: An Essay in Values. By HORACE ALEXANDER. (Asia Publishing House, Bombay. 155 pp. 1961. Rs. 10.00)

The many who know Horace Alexander, personally or by reputation, as a lifelong friend of India and a fellow worker in Gandhiji's non-violent

struggle for freedom, will turn with interest to this sympathetic and thought-provoking study of the renaissance of Indian thought during the last century and its relevance to the achievements, problems and needs of the post-Independence era.

The essay begins with an assessment of the influence which is being exerted in India today by the renewed study of the "classical" traditions of ethical and social culture represented by the Buddha, the Upanishads, and the *Bhagavad-Gita*. This section ends by posing a question: can India offer a philosophy which will help the world to solve the modern problem of power?

> Nothing but mighty spiritual power can break the throttling power of the State (and of vast industrial corporations). Where is such spiritual power to be found?

The remainder of the essay suggests answers to this question by examining a few of the strata of Indian life which the author believes to "contain rich veins of pure metal, whose careful mining may help to redeem the world." He does not make any claim that these strata are the whole, or even quantitatively the greater part, of the Indian soil, but he does urge that there are forces of healing and harmony at work in India today which are of the utmost significance for the well-being not of India alone but of the whole world.

In describing these forces, Horace Alexander concentrates on illustrating their operation chiefly in the lives and work of the three great modern Indians with whom he himself has lived on terms of personal friendship — Mahatma Gandhi, Acharya Vinoba Bhave, and Gurudeva Rabindranath Tagore. In one sense there is nothing "new" in what he has to say about them — how could there be? But the sincerity of this personal testimony gives it a freshness of approach which, one may hope, may "provoke" the reader into considering more deeply what gifts, in fact, these great men of India have to offer to our own generation. The concluding thought, expressed in the context of Rabindranath's teaching on "nationalism," is that India may hold the secret of the reconciliation of the "pairs of opposites" which appear to constitute so much of the reality of the world into a higher synthesis and experience of unity. The author very rightly associates both Vinoba and Gandhi with these forces of harmony, and illustrates very briefly from their writings how they too have seen the unity of "opposites" and yet held fast to the distinctions between right and wrong. Much more could be said about this, especially perhaps in its relation to the need for dynamic experiments with the principle of political democracy. But the intention of this short essay is simply to open up such questions, especially for Western readers. It may have a valuable part to play in opening them up more widely in India also.

MARJORIE SYKES

India's Foreign Policy. By JAWAHARLAL NEHRU. (Publications Division, Ministry of Information and Broadcasting. 612 pp. 1961. Rs. 10.50)

It is indisputable that India's foreign policy since Independence has been the handiwork of a single individual, Shri Nehru, who has been both Prime Minister and Minister for External Affairs throughout. We find, therefore, in the speeches included in this volume both a consistent enunciation of the basic principles of the policy and a continuity in their implementation during the last

fourteen years. These have been adumbrated in Shri Nehru's broadcast on September 7th, 1947, from New Delhi as follows:—

> We propose as far as possible to keep away from the power politics of groups aligned against one another.... We believe that peace and freedom are indivisible and the denial of freedom anywhere must endanger freedom elsewhere and lead to conflict and war. We are particularly interested in the emancipation of colonial and dependent countries and peoples.... We seek no dominion over others and we claim no privileged position over other peoples.

These principles were embodied in concrete terms in the Panchasheel doctrine evolved at the Bandung Conference (1955) and have since been the guiding stars of India's foreign policy, except for minor modifications necessitated by compelling circumstances.

Whether it be an intervention in a foreign-affairs debate in the Lok or Rajya Sabha, or an address to some international conference, or a speech at the United Nations, Shri Nehru's main themes are peace, peaceful co-existence and disarmament. Running right through the speeches is the idea that good ends can be achieved only by adoption of good methods.

Of special interest in the context of current developments in Goa are his earlier views on the subject. Speaking in the Lok Sabha in July 1955, Shri Nehru said, "From my point of view there can be only one decision on the question [of Goa] and that is merger with the Indian Union," and the means for it were to be peaceful if possible but others if necessary.

On the personal side the picture of Shri Nehru that emerges from these pages is that of an ardent advocate of peace, a great believer in the efficacy of settling international disputes by negotiation, a person desirous of maintaining friendly relations with all countries irrespective of their national or political ideology, and, above all, a humanist preoccupied with preventing international tensions from deteriorating into total warfare and total destruction of humanity.

Has the foreign policy of India yielded dividends? Basically the answer is "Yes." If it has failed with neighbouring countries like China and Pakistan, this is due mainly to special factors on their side. The problems with these countries have to be resolved but so long as direction of India's foreign policy is in Shri Nehru's hands, he will go to the utmost limits to settle them by peaceful means.

The book is divided into a number of sections. While the more general aspects are dealt with under such heads as "India's Emergence," "An Independent Policy," "Panchsheel and Co-existence," "United Nations," "Cold War and Disarmament," separate sections contain Shri Nehru's speeches on problems pertaining to Asia and Africa, Europe and America. Those under the group "Asia and Africa" are particularly significant in view of recent developments on India's northern frontiers.

The selection of speeches for the volume and their editing have been done with considerable care, so that the reader has the feeling of an evolving as well as continuing policy in India's foreign relations during the last fourteen years.

C. V. H. RAO

Compilations from the writings of M. K. GANDHI: *Bread Labour*. Compiled by RAVINDRA KELEKAR. (39 pp. 1960. 25 nP.) *Village Industries*. Compiled by R. K. PRABHU. (39 pp. 1960. 25 nP.) *Trusteeship*. Compiled by

RAVINDRA KELEKAR. (40 pp. 1960. 25 nP.) *India's Food Problem.* Compiled by R. K. PRABHU. (60 pp. 1960. 40 nP.) *Prohibition At Any Cost.* Compiled by R. K. PRABHU. (24 pp. 1960. 20 nP.) (Navajivan Publishing House, Ahmedabad.)

These pamphlets bring together in handy form Gandhiji's views on the particular subjects, many of which still continue to agitate the public mind. These writings, therefore, are invested with more than an academic interest.

In *Bread Labour* is contained Gandhiji's gospel of work, that "everyone must perform some useful bodily labour, and derive joy out of work." He derived the idea from Ruskin's *Unto This Last,* the reading of which, in 1904, brought about "an instantaneous and practical transformation" in his life. He found support for the idea from the Third Discourse of the *Bhagavad-Gita,* where the "Wheel of Sacrifice" is described. Gandhiji deplores "the divorce between intelligence and labour" and "the debasement of the working classes, who cannot work and live naturally." He abhors idleness. The ideas propounded in these essays form the keynote to Gandhiji's own strenuous and rigidly regulated life of service.

Gandhiji's reasoned plea for the resuscitation of rural life through cottage industries is found in *Village Industries.* The aim is to help the "dumb millions" and provide "an outlet for the creative faculties and the resourcefulness of the people." Big industries never could and "don't hope to overtake unemployed millions." Gandhiji welcomed machinery only to "help and ease human effort," but "where there were millions of units of idle labour, it was no use thinking of labour-saving devices." He pleads for more extensive use of hand-pounded rice, village-made *gur* and oil and for bee-keeping, as much for dietetic as for economic considerations. All these industries are designed to supplement agriculture, which is basic to the Indian economy. Now that a new Industrial Revolution is upon us in India, Gandhiji's warning and counsel are more timely than ever.

Gandhiji's ideas on "trusteeship" stem out of his faith in human nature, in the power of persuasion and ultimately in the possibility of training groups of men to offer non-violent non-co-operation to resist tyranny and exploitation of all kinds. He would not forcibly dispossess the rich man as "thereby society will lose the gifts of a man who knows how to accumulate wealth." The violence of private ownership, according to him, is less than the violence of the State. He believed that economic equality could be achieved through non-violence. Here is the approach to the problem of a prophet and a practical idealist.

Gandhiji's articles on the food problem, many of which were written in 1946, a time of food crisis, have a topical ring even today. "We must not go a-begging: it demoralizes." He was against controls and centralization as they bred a black market. He pleads, incidentally, for food reform, and gives detailed hints regarding natural manures. He offers suggestions for a more balanced and nutritious diet for the villagers. These are of permanent value and show Gandhiji's intensely practical approach.

In respect of Prohibition, Gandhiji took an uncompromising stand. Drinking was "more a disease than a vice" and the addicts had to be helped against themselves. Enforcement of Prohibition was only the beginning, and had to be followed up with measures to provide recreation and other amenities. In no part of the world was it so easy to have Prohibition as in India, where drink was confined to a minority and was generally considered disrespectable.

He was well aware of the problem of illicit distillation, but was not appalled by it. "Why should it cost more than prevention of other crimes?" he asks.

The compilers and the publishers deserve to be congratulated on bringing out these cheap and valuable pamphlets.

K. SAMPATHGIRI RAO

The Power of Non-violence. By RICHARD B. GREGG. (Navajivan Publishing House, Ahmedabad. 228 pp. Second, revised ed., 1960. Rs. 2.50)

The author stayed in India during 1925-29 and was with Gandhiji in the Sabarmati Ashram for seven months. Besides visiting India for brief periods during 1938 and 1949, he was in India again for eighteen months during 1956-58. He is the author of several books dealing with the problem of peace in the world and of scientific expositions of the economic doctrines distinctive of Gandhiji.

In *The Power of Non-violence* the author tries to "explain and evaluate the principle [of non-violent resistance] in its application to any country, at any time, under any circumstances and for any cause." He seeks to show how persuasion of this sort is more powerful and more permanently advantageous than physical coercion.

After giving an account of modern examples of successful non-violent resistance in Hungary, South Africa, India, Denmark, Norway and the U.S.A., the author proceeds to analyse the psychological implications of such resistance. The non-violent resister "who has the courage and yet refrains" from using force is practising what the author terms "moral jiu-jitsu": he seeks to establish with the opponent a relationship which is "more secure, creative, happy and truthful." The author explains how mass non-violence is possible:—

> The hypothesis of non-violent resisters is that the strongest factor in human beings in the long run is their unity — that they have more in common as a human family than as separate individuals.

The author shows how this is an effective substitute for war, and far less expensive in terms of money and casualties. The non-violent resister has to develop the qualities of courage, resourcefulness and discipline as much as the soldier fighting a violent war. This method requires as much training and organization as its counterpart, so that none of the glamour and virtues traditionally attributed to the institution of warfare need be lost to humanity. The last two chapters are devoted to a detailed consideration of such training. It is evident that here the author draws largely from his personal experience of the life lived in Gandhiji's Satyagraha Ashrams.

"Are pacifists only naïve builders of false Utopias ?" asks the author in one place. He is well aware that he presents his thesis at a time when the world, and India too, seem to be caught hopelessly in the coils of violence. But he presents his well-reasoned thesis, laying under contribution the latest findings in the field of individual and crowd psychology, with earnestness and faith. "Let the sceptic, therefore, suspend judgment until he has finished reading all this book and then has carried out some of the simple experiments suggested in the last chapter," appeals the author at another place.

The book is a scholarly and substantial contribution to the literature,

which is happily growing, designed to establish "'peace on earth and good will toward all men," and lead men to a higher destiny.

K. SAMPATHGIRI RAO

Gandhi on World Affairs. By PAUL F. POWER. (George Allen and Unwin, Ltd., London. 166 pp. 1961. 15*s*.)

Trying to place Gandhi in context, and appraise his true position in modern politics, or for that matter in world history, is an intriguing game for scholars and historians as well as politicians. The growing volume of Gandhiana is currently examining and dissecting the Mahatma's philosophy from every conceivable point of view. In this volume Paul F. Power, an American scholar, treats of Gandhi's contributions to world, as distinct from purely Indian, affairs.

It is a painstaking examination, and no attempt is made to gloss over the inconsistencies and faults of judgment. It comes as something of a surprise to learn how limited the Mahatma's understanding of international affairs often was, and to read of the several missed opportunities, and of the contradictions that were at times the despair of his supporters. One can instance the failure to make common cause with the Negro of South Africa, a situation which still obtains, and his unwillingness to give any support to the United Nations and similar international co-operative efforts. His views were in many ways very circumscribed.

The paradox is that Gandhi is now exerting an influence on world affairs probably greater than anyone else of our time, and the moral might be that greatness deals with what lies close to hand, and deals with it at the fullest stretch, physical, mental and moral. What Gandhi gave the world was a pilot project — although the scale was large enough. The world might yet adopt it, both the end and the means.

Although quite a slim volume this is a scholarly work, being well served by a good index, notes (grouped at the end) and a very extensive bibliography. To Western readers the writer's careful explanation of such basic concepts as *Dharma* and *Satyagraha* are particularly useful.

VIVIAN WORTHINGTON

Arthur of Albion: An Introduction to the Arthurian Literature and Legends of England. By R. W. BARBER. With a Foreword by DAVID JONES. (Barrie and Rockliff with Pall Mall Press, London. 218 pp. Frontispiece. 1961. 30*s*.)

King Arthur, the hero of mediæval romance, is largely fictitious. But behind him there apparently stands the real figure of Artorius, a British noble of the early sixth century who led a resistance against the Anglo-Saxon invasion. Mr. Barber sketches (so far as practicable) the literary evolution that turned one into the other. Then he surveys the whole field of Arthurian writing, down to Charles Williams's poetry and T. H. White's novels.

As an outline for the general reader his book is excellent to the extent that it is factual; while his critical opinions, if seldom profound, do no harm. But even the general reader might feel somewhat unsatisfied by his failure to face the question "Why?" The inner dynamics of the legend, the sources of its intense and haunting life, elude him.

Speculation has long proliferated round the strange issues involved. To Hindus familiar with the *Mahabharata* episode portraying the warriors cattle-rustling, it may be interesting to find Arthur in a Cornish tradition ingloriously trying to steal some pigs. As Arjuna's intervention with divine weapons raises the Hindu story to a higher level, so (it has been contended) Arthur's pigs lead us allegorically to something else. But what? Also noteworthy for students in India is an assertion that the mysterious "Grail" passed finally to that country accompanied by the King and his knights.

To explain such bizarreries — there are many more — it has been suggested that Arthur became confused with a Celtic god, annexing his myths; that the Grail Quest hints at an esoteric Christian cult drawing on pagan magic and mysticism; that Arthur's connection with Glastonbury, a place in Somerset supposedly visited by disciples of Christ, links him with a past of profounder significance than the military. Without necessarily accepting such notions, one may regret that the author hardly even mentions them.

GEOFFREY ASHE

The Snowman and Company. By ODETTE TCHERNINE. Foreword by ERIC SHIPTON. Postscript by H. W. TILMAN. (Robert Hale, Ltd., London. 174 pp. Illustrated and with Maps. 1961. 18*s*.)

In her book *The Snowman and Company* Odette Tchernine gives a very comprehensive, if somewhat unscientific survey of most of the available information on the subject of the Yeti and some other semi-mythological characters. It is a pity that the book, which contains much valuable material, is not more carefully written and documented. The fascinating stories from Indian and Tibetan folklore are most interesting, as are also the accounts of the strange hallucination that can result from the rarefied atmosphere at high altitudes. As the author rightly observes, however, the mysterious footsteps that have been seen and photographed by various explorers, are no delusion, and these photographs show very clearly that the Yeti, like man, walks with the sole flat on the ground, unlike the apes that walk on the outer side of the foot. It is therefore unfortunate that the impression used by Tschernezky for his reconstruction of the Snowman's foot should be a distorted one, in which the toes are curled up in an effort to retain balance after leaping a crevasse.

There can be no possible evidence for Tschernezky's suggestion that the Yeti is related to *Gigantopithecus* since the latter is known only from teeth and jaws, and we have no information as to this part of the Snowman's anatomy.

It seems very possible, however, that the Yeti may be some sort of hitherto unknown ape, or even a primitive type of hominid which has survived from very early times in the rhododendron forests of the Himalayan foothills.

Everyone must agree most wholeheartedly with the author's hope that, if ever this mysterious being is found, it will be treated with kindness and sympathetic understanding.

M. MAITLAND HOWARD

A LETTER FROM LONDON

London, November 28th, 1961

At the beginning of this year, when the popularity of the Macmillan Government was high, nobody would have thought that the year would end with its stock falling exceptionally low. The recent by-elections — three of them — clearly indicated that if there was a general election in the immediate future, Mr. Macmillan would not succeed in holding on to his comfortable majority.

During the past six months Mr. Macmillan and his Government have dared to take certain steps which have contributed to their unpopularity. The Government's application to the six countries of the Common Market for membership and its refusal to convene a special session of the Commonwealth Prime Ministers to consider the matter has exasperated members of the Opposition as well as its own supporters. *The Daily Express*, which has always campaigned for Empire trade, has been on the war-path and is very well supported in the campaign by the Government of Canada.

In its desire to get over the preliminary hurdles the British Government has not been as communicative as it should have been to other Commonwealth countries. When it announced its intention to apply for the membership, it had made it known that it would keep all the Commonwealth countries informed and also invite their views on the issues that would affect the Commonwealth. But a copy of the opening speech that Mr. Edward Heath (Lord Privy Seal and the Minister negotiating Britain's application), made on October 10th, 1961, was not supplied to the Commonwealth countries in spite of a unanimous request from them to do so.

Unfortunately for the Government, the text of that speech of October 10th was made available to the United States. Nobody has accused the British Government of bad faith, but nobody has been able to explain how such a confidential document fell into the hands of the American administration. As one reporter observed in an American journal, Mr. Heath's speech was taken to Washington *in mistake* by Dr. Adenauer who *in mistake* handed it to the American President when they had breakfast together. Instead of reading Walter Lippman's columns and Drew Pearson's "Merry Go Round," the German Chancellor was perhaps thoughtful to provide diversionary reading to the American President! But whoever was guilty of bad faith, the British public realizes that Mr. Macmillan's promise to keep the Commonwealth informed about the negotiations has begun to ring rather hollow.

The question that arises is why the well-trained men who are in Mr. Macmillan's Government have failed to handle the Common Market issue more diplomatically. Past experience should have guided the British Government to realize that it is never possible to keep for long secrets about any subject when these secrets have to be shared with numerous other countries. In the present case, Britain had to share the secrets of Mr. Heath's speech with France, West Germany, Belgium, Italy and Luxembourg. It is now stated that Mr. Heath's speech was in the American embassies in Paris, Bonn and Brussells within forty-eight hours after it was delivered.

Commenting on this state of affairs,

the *Evening Standard* says that the technique of partial, selective and premature release of information is an accepted tool of government. It has long been used in Britain and abroad — as often by Ministers to further their own aims as by others to embarrass them. Nowadays politicians have reduced the whole business to a fine art — this is the case not only in Washington, where complications over leaks are now commonplace. The same thing goes on at Westminster, where Mr. Macmillan and his deputy, Mr. Butler, know all about it.

It is interesting to recall that 25 years ago, in 1936, when Edward VIII abdicated, Prime Minister Stanley Baldwin discussed with Mr. Dawson, the then editor of the London *Times,* how best to ensure publicity to undermine the position of the King. Then Mr. Baldwin and Mr. Dawson went on hand in hand to discredit the young monarch. We may also remember that in 1916 the British Government was deeply concerned about the American reaction to the arrest of Sir Roger Casement and his execution on a charge of treason. History has recorded that the British Government arranged to have selected extracts from Sir Roger's diaries published in American newspapers. Those extracts were most damaging to the personal conduct of Sir Roger Casement.

Just before the second world war, there was yet another leakage, namely the publication in Paris newspapers of an agreement which Sir Samuel Hoare, the then Foreign Secretary, had reached with Monsieur Laval of France. The agreement was a downright attempt to bribe Mussolini by sacrificing Abyssinia. Although Samuel Hoare had to resign, the British public was made deeply aware of the growing Fascist menace that faced the world. Similarly in 1924, Mr. Ramsay Macdonald's first Labour Government was thrown overboard by the publication of the Zinoviev Letter — again a well-thought-out leak!

Since the Brighton Conference of the Conservative Party two months ago, the Government has lost more face in the eyes of the electorate by the sudden introduction of the Immigration Bill. Although Mr. Butler, the Home Secretary, assured the nation that the intentions of the Government were to curb immigration, without colour discrimination, the terms of the Bill have indicated that it will be applied against Indians, Pakistanis, West Indians and others who desire to come here from other coloured countries of the Commonwealth. Therefore there is no warm support for this bad Bill even in the Conservative ranks and it is being mercilessly attacked on the platform and in the press as no other Bill of the present Government has been attacked. This feeling of horror against the Bill was well expressed in a brief letter to the *Guardian* by one of its readers. This is what we read:—

> Would it not be a pleasant courtesy if Her Majesty's Government were to invite Dr. Verwoerd to address both our Houses of Parliament on the wind of change now blowing through the Union of Great Britain and Northern Ireland?

The Government's economic programme, which includes pay pause, has also brought discredit on it in the manner of its handling. That inimitable cartoonist, Vicky, has summed up the unhappy predicament of the Government with a striking cartoon in the *Evening Standard.* It shows the Prime Minister and his Chancellor of the Exchequer, Mr. Selwyn Lloyd, walking wearily through a storm-affected park, with a caption, after Tom Hood, reading:—

> No pay pause — no restraint — no Commonwealth gentility,

No immigrants — no secrecy,
No by-election warmth, no popularity,
no Parliamentary ease,
No comfortable feel in any member —
No pop-poll lead, no luck of any sort,
No fruits, no flowers, no leaves, no
birds —
NOVEMBER!

Is Britain a "sick man of Europe"? We are confronted with this question by the writings of M. Raymond Aron, the French commentator, who has suggested in his widely read column in *Le Figaro* that in his view Britain has taken the place of France as the "sick man of Europe." Recently he had visited Britain and had opportunities here as well as on the Continent, especially in Paris, to hold conversations with British Ministers and others. As a result he produced a series of articles which had as its theme: "Will England be European?" His study of the problem has made him reflect on the institution of British Monarchy. Doubts persist whether the foundations of the Monarchy have been shaken and the model of the Mother of Parliaments too paralysed.

He writes that Britain does not offer the spectacle of a nation in difficulties. Opulence is no less visible than on the Continent and the favourable changes of the last ten years no less marked. Trades of war have disappeared, the Government has a solid majority with constitutional means of action. There is reason, however, to talk of crisis even though the crisis, as so often is the case in this epoch, is invisible. It shows itself in a comparison between the achievements of the Common Market countries and those of Britain during the past ten years — a contrast as evident to the British as it is to foreign observers.

M. Aron asks: What is the future of Britain in the world of the twentieth century? To become part of Europe or to remain, on the fringe of the old continent, the centre of a universe scattered to the four corners of the earth — empire yesterday, Commonwealth today?

M. Aron has analysed two joint aspects of the "English crisis" — slowness of growth and relations with the Common Market. One of M. Aron's conclusions is that Britain, more resolutely, more wisely and earlier than other nations of Europe, had applied the ideas and methods of decolonization which constitute today the conformist doctrine of the West. Never before had an imperialist nation seen its destiny change in so few years, for causes so independent of human will, and by virtue of so many victories, inevitably disastrous.

And Mr. G. L. Willatt, a former Derbyshire cricket captain, told the boys of a Grammar School on the school Speech Day that Britain is sinking into "a morass of degradation and bad taste, comparable to the Roman Empire in its decline." Mr. Willatt, who described bingo as "the most degrading form of entertainment yet devised," said that it was clear that, although the country had a standard of living higher than at any time in its history, the actual quality of life was lower. Boys must be given a sense of values to realize that anything worth while requires effort and does not come from the football pools or bingo.

Mr. Willatt urged the boys to remember that material progress has not made people happy, nor has it made them good, contrary to opinions of political and other experts. The only hope is to be found in character training and this is the reason for calling on boys to clean and press their uniforms every week and to take physical risks.

SUNDER KABADI

ENDS AND SAYINGS

"——————ends of verse
And sayings of philosophers."
HUDIBRAS

We are happy to record the success of the function conducted at Kalimpong by the Triyana Vardhana Vihara to honour the memory of Jetsun Tsongkhappa on his death anniversary on December 2nd and 3rd, 1961. Tsongkhappa (1357-1419) was the great Reformer of Tibetan Buddhism and the Founder of the Gelukpa Order. This is the first time in modern India that such commemoration functions have been held, and we hope they will serve to revive interest in the life and teachings of Tsongkhappa. The main meeting held at the Town Hall was attended by about 2,000 people, in the presence of the Ven. Tijang Rimpochhe, the Teacher of His Holiness the Dalai Lama, and other prominent Lamas, under the presidentship of Shri D. C. Mokerjee of Kalimpong. We congratulate the Ven. Bhikshu Sangharakshita of the Triyana Vardhana Vihara and we hope others will follow his example and pay homage to the great Tsongkhappa every year.

Alistair Cooke, the noted American journalist and broadcaster, in paying tribute to Dag Hammarskjold, the late Secretary-General of the United Nations at the time of his death, depicted movingly how this man (who was appointed because it was thought he was insignificantly neutral, a kind of superior accountant) unfolded a vision. In dedicating himself utterly to the ideal of a future United World, he displayed a power dismaying to those who had hoped for a non-entity, incapable of disturbing their projects of self-interest. What was the source of that power? The *New World*, the U.N. International Affairs Monthly, for November 1961, has now unearthed and reprinted Hammarskjold's own creed from a book edited by Edward R. Murrow, *This I Believe* (Simon and Schuster, New York. 1954), Vol. II. There one finds a deeply religious basis, not only by family inheritance, but by experienced conviction. There is also the influence of Schweitzer, both in the ideal of service, and as a key to the Gospels. As to the other source of his spiritual strength and living brotherhood, Hammarskjold writes:—

> I found [this source] in the writings of those great medieval mystics for whom "self-surrender" had been the way to self-realization, and who in "singleness of mind" and "inwardness" had found strength to say yes to every demand, which the needs of their neighbours made them face, and to say yes also to every fate life had in store for them when they followed the call of duty, as they understood it. Love — that much misused and misinterpreted word — for them meant simply an overflowing of strength with which they felt themselves filled when living in true self-oblivion. And this love found natural expressions in an unhesitant fulfilment of duty and in an unreserved acceptance of life, whatever it brought them personally of toil, suffering — or happiness.
>
> I know that their discoveries about the laws of inner life and of action have not lost their significance.

Here indeed is a prototype of the world citizen of the future!

"Amnesty" is an international movement for freedom of opinion and religion,

with headquarters at 1 Mitre Court Buildings, London, E.C.4. Peter Benenson, their Chairman, writes:—

> The purpose of the Campaign is to mobilize public opinion throughout the world in favour of releasing Prisoners of Conscience [whether political or religious] and effective guarantees for opinion and religion. Our job is to set a tide running in the affairs of the world against persecution of people for their ideas, and set up organisms which over the years may prove effective in bringing about both releases and improvements in the law.

The *oubliettes,* the eighteenth-century prisons in which the unfortunates of France were lost, are paralleled today, in almost every country, by the bars of silence behind which men lie for the crime of an active conscience. "Amnesty" is building up a library, from all the sources of information possible, to record prisoners of conscience, no matter which country holds them. This information will be passed on to national sections responsible for mobilizing public opinion to enforce on their Government the practical ratification of Articles Eighteen and Nineteen of the U.N. Declaration of Human Rights. These refer to individual freedom of thought, conscience and religion, as also to freedom of opinion and expression. Then it is proposed that within the national sections there should be smaller groups, "Threes," each, under guidance from the parent body, protecting a prisoner (1. from the Communist bloc; 2. from the Afro-Asian countries; 3. from the West). ". . . the whole point of 'Amnesty' is that it concentrates on the suffering of individuals, not the politics of government."

Animal welfare workers and sympathizers will be heartened by the announcements appearing in Great Britain this winter of a new Nobel-type fund, offering prizes and grants for

> original work of outstanding value to medicine, conducted without use of living animals, and of such a nature that the future use of living animals, in that particular field of investigation, will be unnecessary.

The originators are the Lawson Tait Memorial Trust,[1] which commemorates in this "living project" the work of the famous nineteenth-century surgeon. The chief concern of the Trust will be the making of awards for such research achieved without using living animals, but it also aims to encourage, and finance if necessary, projects for alternative methods to the use of living animals. It hopes to induce the Government to allocate a proportion of the annual Parliamentary medical research grant for the same humanitarian type of research.

The fast-growing use of living animals for experimentation, despite attempts at legislative control, is a disturbing symptom of an increasing callousness in our civilization. This positive and constructive attack on the problem will well reinforce the direct attacks and attempts at prohibition of the cruelties involved.

That the problems confronting the world today demanded some other approach than the military, some spiritual insight which went beyond national frontiers and deeper into the human mind and consciousness, was stressed by the Prime Minister, Pandit Nehru, in Calcutta recently. The Vice-President, Dr. Radhakrishnan, Miss Padmaja Naidu, the Bengal Governor, Dr. C. P.

[1] Lawson Tait Memorial Trust, c/o Midland Bank, Ltd., 22 Victoria Street, London, S.W.1.

Ramaswami Aiyar and Mr. Humayun Kabir all agreed with the Prime Minister that India had a special message for a hatred-ridden world as she had always cherished tolerance and willingness to co-exist as the distinctive features of her civilization. According to a report in the *Hindustan Times* (New Delhi), Pandit Nehru

admitted that it was difficult to divorce the military approach from the present thinking, but pointed out that unless it was tempered with spiritualism, it was bound to fail. India had always pleaded for a spiritual approach to world problems which, however, did not mean escape from reality.

The whole of the Indian nation was itself a product of co-existence and great rulers of India in the past like Ashoka and Akbar had tried to bring about co-existence, integration and tolerance. Referring to his forthcoming visit to America, the Prime Minister paid a tribute to the U.S.A.:—

It had something much more than materialism; it had both spiritualism and idealism and many things in common with India.

Emphasizing that spiritualism must go along with material advancement, the Prime Minister said

that the physical achievement of five-year plans would have no meaning without a spiritual basis. There was a lot of "bogus spiritualism" in the country because many people thought that spiritualism was an escape from reality. He had no truck with those who talked loosely of spiritualism and refused to face the human problem in India. It is quite absurd to go to a hungry man and talk to him about spiritualism. Our country is hungry and we have to solve its problems; it is no good running away from them.

The Indian Prime Minister again urged the need to combine idealism with practicality upon very different listeners, namely, "a glittering audience of Hollywood notables" at Beverly Hills, California, during his recent visit to the United States. He said in a brief extempore statement (according to a report in the *Statesman*) that tolerance and compassion alone could lessen the tension of the world and added:—

It may not be possible to wipe [away] all the tears of the world as Mr. Gandhi had wished, but it may be possible to lessen them. Even in peace, there may be tears, but there are more tears if peace does not exist.... There was not enough emphasis laid on the means used to achieve peace. The path you tread to a place is important. It is good to talk of high ideals, but we don't seem to attach enough importance to the path to those ideals.

Stressing the importance of compassion in seeking any solution, he added:—

To surrender to evil is a bad thing, but what is right? To conquer evil, it is no good to copy it. A little compassion will solve the problems. We decide too often that the other party is wrong without knowing his logic or reasons.... The more each party to a problem is excited, the more difficult the solution.